

The Lamb's Retinue attending him whithersoever he goeth.

Being the Substance of

TWO SERMONS,

Preached on *Sabbath and Monday*, at the Celebration of the Sacrament of the Lord's Supper at *Orwell, August 6, 1738.*

UPON

Rev. xiv. 4. These are they which follow the Lamb whithersoever he goeth.

By the late REVEREND and LEARNED Mr. WILLIAM WILSON Minister of the Gospel at Perth.

Carefully revised by a reverend Member of the Associate Synod.

EDINBURGH.

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The Lamp of Science
and the
Lamp of Faith

Being the Substance of

TWO SERMONS,

Preached on Sabbath and Monday, at the
Celebration of the Centenary of the
Birth of our Lord, August 6.
1788

UPON

Revelation 1. These are the words which Amen the Lord
has said.

By the late Reverend and Learned Mr. William
Wentworth, of the County of Kent.

Carefully revised by a second Member of the A.S.
Society.

LONDON

Printed for David Pinner, and Sold at the
opposite to the High Church, North Street, at the
Sign of the Anchor.

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The Lamb's Retinue attending
him whithersoever he goeth.

REV. xiv. 4.

*These are they which follow the Lamb
whithersoever he goeth.*

MY Friends, we are now assembled together, according to an Institution of divine Appointment, in a publick worshipping Assembly. Let every one of us endeavour to have the Faith of God's omniscient Eye upon us. God is looking upon us at all Times, and in a more especial Manner his Eye is upon us when we come before him in the Duties of his Worship, when we approach into the Presence of God in his Ordinances. I must tell you, Sirs, before we proceed, a great Work is going about in this Place to-day, the greatest Solemnity that can be gone about in this Side of Time; the Death of Christ, the worthy Lamb, is celebrating here to-day; the Ordinance that is dispensing in this Place, it is a Shewing forth the Death of Christ, until he come again. Here is an Event that concerns all this Audience whoever they be, whether designed Communicants or not, the Death of our Lord Christ. If you have no Interest in this Death, Sin will be your Death for ever; it will ruin and undo you throughout

throughout all Eternity ; it is through that Death that is celebrating in the Sacrament to-day, that ye must have Life, or you can never have it, but must perish eternally ; it is through that Death that you must have Redemption from the Curse of a broken Law, Redemption from Wrath to come : If you have not Redemption through that Death, the Law-Curse will certainly take hold upon you, vindictive Justice will be execute upon you, the Wrath of God will come down upon you, and crush you down to the lowest Hell ; it will sink you down to the bottomless Pit : That Death, it is a Door of Hope opened to perishing Sinners, opened for the Sins of Men, for rebellious Men, for self-destroying Men ; a Door of Hope is opened here for Hell-deserving Men, for unrighteous Men : *For God made him to be Sin for us, who knew no Sin, that we might be the Righteousness of God in him.* O, then, is there a Door of Hope opened for guilty Men, rebellious Men, and will you not take the Benefit of this Door, and enter by this Door ? This is the Gate of God, Redemption through the Blood of Christ, through the Death of Christ. This is that Gate by which all that are justified do enter into the Presence of God ; by which entring they come to have a safe Standing before God. Sirs, this Death that is commemorating this Day, in this Place, it is a Door of Hope opened unto the greatest Transgressors amongst you in all this Assembly. Ye in this Assembly have been hearing the Word preached, in the other Assembly the Sacrament is dispensed. Well, Sirs, this is God's high Market-Day in this Place and Congregation ; it is not an ordinary Sabbath, it is an high Sabbath, it is a Communion-Sabbath. Ye are come to God's Market. What are you doing in God's Market ? What are you buying in God's Market ? It is a rare Market, a Market of Grace, a Market of

of rich and glorious Grace : It is a none-such Market ; the Wares that are at this Market are exceeding great and precious, the Excellency of them cannot be told : If Angels were called to come and tell you the Worth and Excellency of them, they could not do it to the full. If some of the general Assembly of the First-born were sent forth to this Assembly to speak of the Wares which are a-selling, or rather a-giving here to-day, they would be so far from fully setting forth the unsearchable Riches of Christ, that they would cry, Come and see ; come, taste and see ? O Sirs, this will be the best Proof of Christ the worthy Lamb, and of the rich and glorious Commodities in this Gospel-Market, just to come and see : *O taste and see that God is good.* Come, partake of that Grace that is in Christ Jesus ! Come, partake of that unsearchable Riches of Christ, that are exposed in this Market of Grace ! O Sirs, the Market of Grace is a rare Market ; the Wares that are therein proclaimed are all given freely. *Ho, every one that thirsteth, come ye to the Waters ; and he that hath no Money let him come, and buy Wine and Milk without Money and without Price. ! Whosoever will, let him take the Waters of Life freely.* O come and take freely ! O come and enjoy ! O come and share of the unsearchable Riches of Christ Jesus, the worthy Lamb ! O do not stand all the Day idle in the Market-Place ! Ye are here just in the Market-Place, be not idle in the Market-Place. Do not complain you have not wherewith to buy, for the Wares, we tell you, are free, and the great Merchant is saying in this Gospel, *Buy of me Gold tried in the Fire, that ye may be rich, and white Raiment that thou mayest be clothed, that the Shame of thy Nakedness do not appear ; and anoint thine Eyes with Eye-Salve, that thou mayest see.* O what think you of it, Sirs, that

that God hath thus visited us, in rearing up his Tabernacle among Men ! Will God in very deed dwell with Men ? If we had Eyes to see, and Hearts to understand, we could not but be filled with Amazement at that Grace revealed unto us in this Gospel, at the Condescension of God, the low Stooping of God unto us. God hath reared up his Tabernacle among Men ; God hath condescended to dwell in very deed among Men, and said concerning Men, *I will be their God, and they shall be my People.* Upon what Foundation ? Why, just upon this Foundation, of God's being manifested in the Flesh ; the eternal Son of God his taking our Nature, his stooping to marry our Nature, is the Ground-Work of God's dwelling with Men upon Earth.

But, not to insist farther upon an Introduction, this Book of the *Revelation* is ordinarily and justly reckoned to contain deep and mysterious Prophecies ; the Things that are contained in this Book will exercise the Skill, Judgment and Faith of the most discerning in the militant Church in all Ages and Generations, until the Prophecy be fully accomplished. But yet it is a just Observation of One, that the holy Scriptures are like a River, wherein there are some shallow Places, that a Lamb may wade, and other Places so deep that an Elephant may swim. I may say of this Book, that it contains mysterious and dark Things, yet there are Truths scattered up and down in it, that may be Food to the weakest of the Flock of Christ. Among other Things, in this Text and Context you have the Flock of Christ characterized and described ; they are the Lamb's Retinue and Train, these who are on the Lamb's Side, with the Lamb on the Mount Zion, having his Name and his Father's Name

Name written on their Foreheads: Thus they are described in our Context; in the Words we have read they are designed, Such as follow the Lamb. *These are they which follow the Lamb whithersoever he goeth.*

I had Occasion yesterday to open up and a little explain these Words, and the Doctrine that I observed from them was this,

That all that are with the Lamb, or are on the Lamb's Side, they follow the Lamb whithersoever he goeth.

These are they which follow the Lamb whithersoever he goeth. In discoursing from this Doctrine, I proposed,

In the first Place, to speak a little concerning the Lamb, the worthy Lamb, the Leader of this Company.

2dly. To speak a little to the Characters given to the Followers of the Lamb, his Retinue and Train, in the Text and Context.

3dly. To shew what is imported in following the Lamb.

4thly. To shew how, or by what Means, the Lamb's Retinue and Train do follow him.

5thly. To shew where it is they do follow the Lamb.

6thly. Give the Reasons of the Doctrine, or shew why all those who are with the Lamb, do follow the Lamb whithersoever he goeth.

Lastly, To apply the Doctrine.

I spoke to the first of these yesterday, which was to speak a little concerning the worthy Lamb, the Leader of this happy Company, and shall not now insist upon it; only, in a few Words, the Lamb whom they follow, the worthy Lamb, he is mentioned under the Designation of a Lamb frequently
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by this Apostle and Evangelist. In his Writings, in the first Verse, he is designed by him as a Lamb standing upon the Mount Zion, *that is*, the Gospel-Church; and indeed he is the Glory of the Church, the Beauty and Excellency of the Church; all the Church's Beauty is derived from the worthy Lamb; the Lamb, in the Midst of the Retinue and Train that follow him, he is their Light, their Life, their Strength, their Hope, their Glory, their All; the Leader of the Company is just their All, and in all. He is the Captain of the Lord's Host, that glorious One whom the glorious Hosts of Heaven do follow. Who can speak of him? Who can express his mighty Works? Who can shew forth all his Praise? If we speak of the Person of the Lamb, it is a wonderful Person. He is *Immanuel*, God with us; God manifested in the Flesh, God in our very Nature. Who can speak of this Mystery? Ay the more the Eye of Faith looks at this Mystery, it sees ay the more to be wondred at, of astonishing Wisdom, and amazing Grace and Love. The wonderful Glory and Condescendency, that is to be seen in looking at the Person of Christ, cannot be told; his Glory and Excellency cannot be expressed. He is the Lamb of God, the Lamb of God, chosen by God to be a propitiatory Sacrifice for the Expiation of our Guilt; he is the Lamb provided by God for a Burnt-Offering; he is the Lamb consecrated by God, set apart in the eternal Purpose of God, set apart in the Council of Peace, before the Foundation of the Earth was laid; set apart to be an Offering and Sacrifice to God of a sweet-smelling Savour, in the Room and Stead of Sinners: Accordingly, in the Fulness of Time, he was actually sacrificed: *For, when the Fulness of Time was come, God sent forth his Son, made of a Woman, made under*

(9)
under the Law, to redeem them who were under the Law: And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross. He is this Day exhibited in Word and Sacrament, and you are called to behold the Lamb of God. O will you behold the Lamb of God, behold him in the Word, behold him in the Sacrament! Behold the Lamb of God, that taketh away the Sin of the World!

I proceed to the second general Head which I proposed in the Method, and that is, to speak somewhat of the Characters given to the Lamb's Retinue and Train, in the Text and Context.

There is a particular Emphasis in the Manner of Expression, *These are they which follow the Lamb*, &c. Now, who are they which follow the Lamb whithersoever he goeth? There are these four or five Characters of them laid down in the Text and Context, which I shall endeavour to take Notice of.

First, They are designed, such as were redeemed from the Earth, redeemed from among Men. *2dly*. They are designed, such as sing a new Song, that none can learn but the Hundred forty and four thousand, the Lamb's Retinue. *3dly*. They are designed, such as were not defiled with Women, for they are Virgins. *4thly*. They are designed, the first Fruits to God and the Lamb; and, in the *last Place*, they are designed, Persons whose Mouths are without Guile.

Now, all I intend, at the Time, is just to drop a Word to these Characters given this blessed and happy Company who are on the Lamb's Side.

And, Oh that what we are to say may, through the Lord's Blessing, prove more instructing, convincing and confirming. In the first Place, then,

the Lamb's Retinue and Train, they are designed, such as were redeemed from the Earth. In the Close of the 3d Verse they are such as are redeemed from among Men. Now, there is a twofold Redemption by which they are redeemed. In the *first* Place, there is a Redemption by Price; 2dly. A Redemption by Power.

In the *first* Place, I say, there is a Redemption by Price, by which the Followers of the Lamb are redeemed. The Lord Christ, the worthy Lamb, he paid the Price of their Redemption; he hath given his Life a Ransom for many, and so all the Lamb's Retinue and Train, they are a People redeemed to God by his Blood; as we have it in the 9th Chapter of this Book of the *Revelation*, and 9th Verse, *Thou art worthy, for thou wast slain, and hast redeemed us to God by thy Blood, out of every Tongue, Kindred, People, Nation and Language.* Thus you see the Price he paid for their Redemption, the Price of his Blood: *Redeemed us to God by thy Blood.* A valuable Price, a glorious Price, a costly Price, a Price like himself. *Redeemed us to God by thy Blood.*

2dly. They who are redeemed from the Earth, they are redeemed by Power. This I take to be chiefly intended here, when they are said to be redeemed from the Earth, or from among Men who are sprung of Earth. Now they are redeemed from the Earth in the Day of their effectual Calling. Even when they are made a willing People in the Day of the Lamb's Power, then they are redeemed from the Earth, from among Men; *that is*, they are just separated from the rest of the World; *redeemed from the Earth*, that is, they are redeemed from that reigning Carnality, that earthly Mindedness that by Nature they themselves, as well as others,

are

are under. *Redeemed from the Earth*; from the Love of the Earth and earthly Things, from the Plague of Darkness and Blindness that overspreads the whole Earth; Darkness covers the Earth, and gross Darkness the People. And, Sirs, those that are with the Lamb, who follow the Lamb, they are redeemed from this Darkness that covers the Earth; the Day-Spring from on high hath risen upon them, the Light of the Knowledge of the Glory of God in the Face of Jesus Christ hath shined into our Hearts. The Retinue of the worthy Lamb, they are a People that are called from Darkness to the Lord's marvellous Light, as you have it in the first Epistle of *Peter ii. 9. Ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the Praises of him who hath called you out of Darkness into his marvellous Light.* Sirs, those that are with the Lamb, his Retinue and Train, they have other Views of the Majesty of God than the rest of the World have, they have other Views of an invisible God than others about them have. Why, they see him, in the Light of his Spirit, a God in Christ, a God of Glory and Excellency, shining in the Face and Person of his incarnate Son. God's Being and Perfection is a Mystery to all but them that are on the Lamb's Side, and even to them in a great Measure; but they see the Glory of God in the Face of Jesus Christ, in another Manner than the World about them do, they are enlightened by the Spirit, redeemed from the Earth by the Power of the Redeemer, the worthy Lamb; they are redeemed from that Enmity that prevails, yea, that reigns in the Earth, in the Hearts of the Men of the Earth.

Sirs,

Sirs, when Sin entred into the World, as Darkness and Death entred by Sin, so Enmity against God entred by Sin, but Redemption by the Power of the Redeemer; it is the Recovery of the Soul of he sinful Man or Woman, from the reigning Power of that Enmity. There is an Enmity in the Heart naturally against God, which deters the proud Heart from submitting to the Righteousness of God, as it is expressed in the 10th Chapter of the Epistle to the *Romans*, and 3d Verse of that Chapter. Where this natural Enmity and Unbelief is still dwelling, the proud Heart will not bow unto the Authority of God, nor stoop to the Law of God. Why, the Reason is, *it is Enmity against God, and is not subject to the Law of God, neither indeed can it be*: So till this Redemption by Power take the Field, which only is a conquering of this Enmity; an overcoming of this Enmity; and so soon as the worthy Lamb, the glorious Redeemer, steps in with his Almighty Power, why, then the proud Heart opens to the Son of God, the obstinate Sinner stoops to *Jehovah*, the obstinate Sinner is meekned by Faith's Views of the meek Lamb, the worthy Lamb, and so is made to stoop to the Righteousness of God, the Righteousness of the Lamb; made to stoop to the Way of Salvation through the Lord Jesus Christ the worthy Lamb; the Heart is made to stoop to God's Method of Grace, and Way of recovering Sinners from Sin and Wrath, through the Righteousness of the Lamb, through the Obedience, Death and Resurrection of his own eternal Son, the worthy Lamb. Thus the Lamb's Company, his Retinue and Train, they are redeemed from the Earth, from the Obstinacy that naturally reigns in the Heart against the Grace and Love of Christ, the Lamb of God, the worthy Lamb.

Again,

Again, the Lamb's Company are designed, *redeemed from the Earth*, because by Nature they bear the Image of the first *Adam*. The first Man, *Adam*, it is a Word that signifies *Earth, red Earth*, and all Mankind they bear the Image of this earthly *Adam*; and so, when the worthy Lamb comes under the Character of a Redeemer, he redeems his Followers from the Earth, from the earthly Image of the first *Adam*; and by Grace they are made to bear the Image of the second *Adam*, the second Man, who is the Lord from Heaven; and so all that have Experience of this Redemption (so to speak) they have the Image of the Lamb just drawn upon them. When Christ, the worthy Lamb, comes, and first pays a Visit unto a Soul, he just (so to speak) draws his Image and Picture upon the Man or Woman's Heart by that Visit. The very first Sight the Soul gets, by Faith, of the worthy Lamb, it just assimilates and changes the Sinner into the same Image with their glorious Head. Hence, saith the Apostle, *We all, with open Face, beholding as in a Glass the Glory of God, are changed into the same Image, from Glory to Glory.* Try it then, Sirs; if ever you got a saving Sight of the glorious Image of the worthy Lamb, there is a Stamp of Christ left on you. We do not say it is alike discernible in all, for in some it may be but like the bruised Reed and the smoking Flax; but where this Image is stamped, however interceptible it may be, the bruised Reed he will not break, the smoking Flax he will not quench; for the first saving Discovery the Sinner gets of the Lord Christ, it leaves something of him behind it, that will remain ay till Grace be consummate in Glory. Hence saith our Lord, *John iv. 14. Whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him,*

him, shall be in him a Well of living Water springing up unto everlasting Life.

It is very like some may be thinking themselves quite scored off by this Manner of speaking. Why, say you, I find nothing but Enmity, Atheism and Unbelief just prevailing and carrying all before them. But may I not appeal to such, Is there not a Party in thy Heart to bear Testimony for Christ, and against Sin, even in thy lowest Case ! Is there not a secret Breathing in thy Heart, O for Deliverance from that woful Enmity ! O for Deliverance from the Power of this Atheism and Unbelief ! Let me ask you, Would you not, when at the very lowest, when Matters are at the very worst with you, would you not rejoice to have your spiritual Fetters broke off ? Would you not rejoice to have your Feet set upon the Necks of your spiritual Enemies, Enmity, Atheism, Unbelief, and the like ?

- Let me ask you, When ye are at the lowest, when you begin to reflect upon what has been the Lord's Way with you, is there not a Breathing in you, saying, *O that it were with me as in Months past, as in the Day when God preserved me, when his Candle shined upon my Head, &c. O that I knew where I might find him, that I might come even to his Seat !* When these your Enemies are prevailing in or over you, is there not a Kind of Restlessness in you, you cannot find Rest any where until you come anew to Christ ? O to be back to my Rest again ! I think I will never be right till I see him again ! If Matters are so with you, poor Soul, it is an Evidence you are redeemed from the Earth ; and if there be really an inward Principle of Grace in thy Heart, there will be less or more of this Exercise in you ; for where there is an inward Principle of Grace infused in the Heart of a Sinner, by the Spi-

rit of the Lord Jesus Christ, it is just something like the Needle in the Compass, that, through the Influence of the Load-Stone, turn it where you will, it never rests until it turn to the Pole. So Believers, however dark, dismal and distressing their Case may be, yet the Soul can never have solid Rest, until it be pointed towards the great Pole, Christ Jesus the worthy Lamb. So much for the first Character I took notice of, which is given to the Followers of the Lamb, his Retinue and Train. 2dly. Another of their Characters who are on the Lamb's Side, is, *That they sing a new Song, that none can learn but the Hundred forty and four thousand, the Lamb's Retinue and Train.* This indeed is a Song that none could or can learn, but such as are on the Lamb's Side; they that are with the Lamb. And, by the Way; this gives us to know, that the whole of Religion is a Mystery to natural Men, to unregenerate Men; it is all a Mystery to them, they cannot know the Things of the Spirit of God. Christ the Lamb is a hid Christ to them; the Gospel of Christ is a hid Gospel to them; the Love of Christ is hid Love as to them; the Grace of Christ is veiled to them: In one Word, all that Good that the Gospel reveals is hid from them: And that Word is true concerning them, *If our Gospel be hid, it is hid to them that are lost, in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine into their Hearts.* Thus we say the whole of Religion is a Mystery to natural Men; they know nothing of this Song, this new Song which is sung by the Lamb's Retinue and Train.

To be more particular on this Character of the Lamb's Followers, there are three Things I shall
a little

A little take notice of in this new Song, that none can learn but the Followers of the Lamb. In the *first* Place, there is the glorious Object of the Song; *2dly*. The Matter; and, *3dly*. the Manner of this Song; each of which are Mysteries to all but such as are with the Lamb.

In the *first* Place, there is the glorious Object of this new Song; none can learn the glorious Object of the Song, but such as are with the Lamb. Who then is the Object of the new Song? Why, the worthy Lamb himself is the Object of this Song; he is the Object of the Praise and the Wonder of all his Retinue and Train: They say concerning him, Thou art our Praise; each of them says for himself, *My Praise shall be of thee*. If it be asked, How it came about that he is the Object of their Song? We answer, in a Word, He is the Object of their Delight, of their Complacency, Satisfaction and Delight; the Object of their Wonder and Admiration, and therefore the Object of their Song; *Worthy is the Lamb that was slain, to receive Power, Riches, Wisdom, Strength, Honour, Glory and Blessing*. Now, when it is said, none could learn this new Song but the Hundred forty and four Thousand, the Followers of the Lamb, the Meaning is, none could learn the Object of the Song but them; nor was it any Thing in them that contributed to their learning the Song; no, they have been all taught of God, they have all got a Lesson from above, from the worthy Lamb, which has not come in Word only, but in Power and in the Holy Ghost. They have been all taught by the Spirit, who convinceth the World of Sin; they have all known that powerful Instruction, that efficacious Instruction, which bows the stoutest Heart, and makes the stoutest Heart yield to the Lord Jesus Christ. And

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what is the great Lesson which has been taught them? Why, it is Christ himself the worthy Lamb; Christ in his Person, in the infinite Glory of his divine Person: Christ in what he hath done, in what he is doing, in what he will do, is the great Lesson they have been taught, and is the Object of their Song, the great and glorious Object of the new Song, which none can learn or sing but the Lamb's Retinue and Train.

But then, in the *second Place*, as the Object of this Song is a Mystery, and what none can learn, but the Followers of the Lamb, so the Matter of the Song is also a Mystery, that none can learn but them who are with the Lamb; and as Christ, the Lamb himself, is the glorious Object of this Song, so he is also the great Matter of the Song; it all centres in him as to the Matter of it; it centres in what he has done and suffered; it is a Song of the Death and Resurrection of the Lamb. What is the Matter of the Song? It is a Song of the manifold Wisdom of God shining in the Face of the Lamb, and just beaming forth in what he hath done. What is the Matter of their Song? Why, it is just a Song of the wonderful Love of God displayed in the Person and Undertaking of the worthy Lamb. Hence is that Word, *Rev. i. 5, 6. Unto him that loved us, and hath washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father; unto him be Glory and Dominion for ever and ever.* Again, What is the Matter of their Song? It is just a Song of the Grace of God manifested and displayed in the Face of Jesus Christ, the worthy Lamb; it is a Song of the Mercy of God venting through the worthy Lamb; it is a Song of Mercy, a Song of the Seasonableness of Mercy, of the Rise and Progress of Mercy. Hence the

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Church sings, *He remembered us in our low Estate; for his Mercy endureth for ever.* What is the Matter of their Song? Why, the infinite Holiness of God, shining forth in the Undertaking and Performance of the worthy Lamb, is the subject Matter of their Song. So, in the Vision which *John* saw, *Rev. iv. 8.* the living Creatures, joined with the redeemed from among Men, rest not Day nor Night, from saying, or singing, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* Sirs, it is a Mark and Character of all who are among the Lamb's Retinue and Train, they love the Holiness of God shining in the worthy Lamb, as well as the Mercy of God through which they are saved; and this indeed is a Mystery that none can learn but they who are with the Lamb. Have you then learned the new Song, the Matter of the Song? If so be, you can in some Measure give Thanks at the Remembrance of his Holiness; you love the Holiness of God, and you celebrate the Holiness of God, as it shines in the worthy Lamb, as well as the Mercy of God. You love God because he is holy, and love to join the Retinue above, saying, *Holy, holy, holy, Lord God Almighty.* Thus you have learned the Matter of the Song. At whose Mouth have you learned this Note, to sing of his infinite Holiness? Why, just at the Mouth of the worthy Lamb, who cries out, *Thou art holy, O thou that inhabitest the Praises of Israel; Psalm xxii. 3.* This is his Cry, and the Faith of this makes all the Lamb's Followers, his Retinue and Train, cry out, *Holy, holy, holy, is the Lord God Almighty.*

But then, in the *third* and *last* Place, upon this Character of the Lamb's Followers, as the Object and Matter of this new Song which they sing, are Mysteries which none can learn but the Followers of
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the Lamb; so the Manner of the Song is a Mystery to all but such as are with the Lamb; none can sing the Song but they, because the Manner how they sing it, is what none can learn but his Retinue and Train. In what Manner then is it his Followers sing this new Song? Why, as the Song is not a carnal, but a spiritual Song, so they who sing it, they sing it with a new Heart and a new Spirit: Such as sing it, they have got the new Heart and new Spirit; they are sanctified by the Spirit of Christ. How is this Song sung? Why, it is sung in Faith; it proceeds from Faith in the Object of the Song, whom Flesh and Blood doth not reveal to the Soul, but his Father which is in Heaven. It is just in a Way of Faith and Believing that this Song is sung; for Faith is just a giving Glory and Praise to God, Glory to the worthy Lamb. Hence it is said of *Abraham, He staggered not at the Promise of God, through Unbelief, but was strong in the Faith, giving Glory to God.* Thus, we say, the glorious Object, the Matter, and the Manner of this new Song, are all Mysteries to such as are not with the Lamb, but are taught unto his Retinue and Train. But

I proceed to a *third* Character I took notice of, of the Lamb's Retinue and Train, the Followers of the worthy Lamb; and you have it in the first Part of the Verse which I have read, where they are designed, Such as were not defiled with Women: *These are they which are not defiled with Women, for they are Virgins.* The Expressions are figurative; the Apostle hath a Commentary upon them in his 2d Epistle to the *Corinthians*, 11th Chapter and 2d Verse, *I have espoused you to one Husband, (saith he) that I may present you as a chaste Virgin to Christ.* The Meaning is, This Retinue and Train, the blessed Company here spoken of, they were chaste unto their Husband
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the Lord Jesus Christ, in a Day of general Defection and Apostasy from him; they were chaste unto him in the Time of the Apostasy and Defection that took Place; particularly, under the Reign of Antichrist, which is principally intended in this Place, that Remnant were kept chaste and pure from the general Defection and Apostasy that then prevailed. They did not defile themselves with the Sins and Whoredoms of the Day, the Snares of the Time wherein they lived. They are chaste Virgins unto Christ their Husband; they observe the Ordinances and Institutions of their Husband. In Scripture it is called spiritual Whoredom and Idolatry, to corrupt the Ordinances and Institutions of Christ; and so, when the Members of a visible Church do depart from the Purity of the Ordinances and Institutions of Christ, they are justly chargeable with spiritual Whoredom, and Unchastity to their Husband Christ. It is the special Character of the Retinue of the Lamb, that they are not defiled with Women, for they are Virgins, chaste Virgins, chaste in their Endeavour to keep pure and intire all such religious Worship and Ordinances as he hath appointed in his Word; chaste in their Obedience unto the Laws and Authority of Christ, as their great Lord and Lawgiver; chaste in their Love to and Esteem of Christ; chaste in their Affections to and Desires after Christ. But, more particularly, those who are with the Lamb, his Retinue and Train, their Chastity may be known, and doth evidence itself, in all these particular Characters following.

In the *first* Place, their Chastity may be known, and doth evidence itself, in their Fear of Sin, and Desire to be kept from sinning; they desire to be kept pure in a sinning Time, in a defiling Age and Time,

Time, in an ensnaring Time ; particularly, they desire to be kept from the Sins and Snares that prevail in the Time and Place where they live. They are more afraid of Sin than of any Thing else. It was a good Saying of an eminent private Christian, who was brought before the Justiciary in the late Times of Persecution ; when they were desiring him not to lie, he answered, *I am more afraid to lie, than to die.* That which the Lord's People count Tenderness, the World reckons Nicety, Hypocrisy and Preciseness. But, O Sirs, regard them not ; it is good to be tender, it is a dangerous Thing to give a squint Look to Christ's Rivals, or to give an adulterous Look to Idols.

In the 2^d Place, the Chastity of the Lamb's Religion may be known, and doth evidence itself, in their hearty Concern for, and Regard unto the declarative Glory of the Lamb. The Lamb is very jealous of his own Glory ; and so all his Followers, who are taught of him, they mingle Interests with him, and become also jealous of his declarative Glory, and concerned for the Advancement of his declarative Glory ; and there are weighty Reasons it should be so, if we consider, that it includes all the positive Ordinances and Institutions of God, and of the Lamb their Husband ; and the second Commandment in the Moral Law itself, doth fix upon every one of us an Obligation to be tender of all the Ordinances and Institutions of Christ ; to be tender of his declarative Glory : But, alas, Sirs, tho' all are bound to this Tenderness, by the Law of God, how few know any Thing of it ! Many think light of the declarative Glory of the Lamb, think light of his Ordinances and Institutions, at this Day. For Instance, How many think the Government of his House a light Matter, at this Day ? Be it known unto

unto them, who think the Government of Christ's House a light Matter, and not to be contended for, so far they are from the Character of the Followers of the Lamb, that they are guilty of spiritual Fornication and Adultery, whoever they be. Why, say some, we ought not to be concerned about the Government of Christ's House. What have we to do with this? It is not necessary unto Salvation, it is none of the Essentials of Religion; we will hold by the Essentials, but as for the Government of his House, it is not absolutely necessary to Salvation. Oh what a gross Saying is this! If the Government be thrown aside; I say, if the Government of the House be cast by, the Ordinances of the House will not stand long pure. If once the Hedge of Government be taken away, why, then all Passengers will pluck at the Ordinances and Institutions of the House; the very wild Beasts of the Field, and the Boar out of the Wood, will waste it at their Pleasure. Christ, the worthy Lamb, the Lord of his own House, he is a jealous God, he is very zealous for his own Glory, he will have all Things in his House, to the very least Pin, managed according to the Pattern shewn in the Mount. And truly, Sirs, he who is the chaste Virgin, not defiled with Women, he regardeth all the Ordinances and Institutions of Christ's House, and the Order and Government of his House no less. As for that selfish Spirit of theirs, who pretend a Regard to those Things they call Essentials of Religion, I shall only say this, their Regard is not much to be regarded, who take upon them to disregard any Part of what relates to the declarative Glory of the Lamb. Such a Temper as this is perilous, and exceeding displeasing in his Sight; and we may be sure of this one Thing, that

that where God has reared up his House, made the Land a covenanted Land, and even there Matters come to this sad Pass, of disregarding the Government of his House, as a Thing of no Moment, it is an awful Prelude, that the Lord will shortly plead a Controversy with the Land. Sirs, something might be born with such as have not arrived at the same Degree of Reformation that Scotland has arrived at. Let such as make light of these Things take it as they will, God looks upon it as spiritual Adultery, and going a-whoring from the worthy Lamb.

In the 3^d and last Place, the Chastity of the Lamb's Retinue may be known, and doth evidence itself, in their sincere Love and Affection to the worthy Lamb their Husband; and a chaste Love unto the Lord Christ, it very well becomes all his Followers; their Love ought to be chaste and pure, their Affections ought to be chaste and pure; Christ, the worthy Lamb, ought to have the chief Room in their Heart and Affections, and it well becomes him to have it; and it is spiritual Fornication and Adultery, if any Thing beside him have it; if other Things, beside Christ, are entertained before him in any Heart or Affections, it is a sad Sign that Heart is not yet opened to the worthy Lamb. This then is another Character of the Followers of the worthy Lamb, his Retinue and Train, *They are not defiled with Women, for they are Virgins.* They are chaste unto the Lord Christ; chaste in the Hatred of Sin, chaste in their Concern for the declarative Glory of, chaste in their Love and Affections towards the worthy Lamb. But

I proceed to a fourth Character of those who follow the Lamb, his Retinue and Train; and you have

have it in the Close of the Verse which I have read, where they are designed, *the first Fruits unto God and the Lamb*. Now, if it is inquired, why the Lamb's Retinue are designed, *the first Fruits unto God*, I answer in these two Observations. In the first Place, you know, under the old Testament, the first Fruits were consecrated unto God; and so they who follow the Lamb, they are a Company consecrated unto God; they have consecrated and devoted themselves unto the Lord, and they just look upon themselves to be the devoted Thing, which belongs to God as his Due and Right. As the first ripe Fruits were presented to the Lord, so the Lamb's Followers, they answer that Exhortation of the Apostle, *I beseech you, Brethren, by the Mercies of God, that ye present your Bodies* (a Part put for the whole Man, by an usual Figure), *a living Sacrifice, holy and acceptable unto God, which is your reasonable Service*. We say, they consecrate themselves wholly unto him; they consecrate and devote their Hearts and Souls unto him; they consecrate and devote their Affections and Love unto him; in a Word, they devote all the Powers and Faculties of their Souls unto him; they devote all the Members of their Bodies unto him; they devote likewise their Wealth and Substance unto him; all that they can call theirs, they are content it be the Lord's. Thus they are the first Fruits unto God, and to the Lamb. The first Fruits, you know, are but a small Part of the Crop, and so the Expression intimates the Paucity of the Number who are with the Lamb: *Many are called, but few are chosen. Strait is the Gate, and narrow is the Way, that leadeth to Life, and few there be that find it*. There are many Professors at this Day, Sirs; but, alas, how few know the Mysteries of
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the Kingdom of God? How few know the Mystery of Religion? *Many are called, but few are chosen.* The Lamb's Retinue and Train, I say, are but like the first Fruits, which are but a small Part of the Crop: They are sometimes fewer in one Period than in another, but still, even when they are most numerous, they are but like the first Fruits, in comparison of the great Bulk who are not of the Lamb's Retinue and Train. Some think the Expression here respects such a Time as that, when the Lamb has but a very thin Backing, in comparison of the Multitude wondering after the Beast, and who of consequence go down the Stream of Defection. I remember an Expression of worthy *Rutherford*, in one of his Letters, when Episcopacy was like to get the Ascendant in this Land; saith he, *The Question shall be, Few Noblemen, if any, few Barons, if any, few Gentry, if any, to stand it out.* It is brought to this with us, Sirs; few Noblemen, if any, few Barons, if any, to take the Cause of Christ by the Hand in *Scotland*: Few Ministers and few Commons to take the Cause of Christ by the Hand; they are comparatively like the first ripe Fruits. But,

2dly. There is another Observation I would make on the first Fruits. The first Fruits, you know, are a Token of an approaching Harvest, and some think the Expression here points at the Time when there will be a glorious Enlargement of the Church and Kingdom of Christ, when the Lord begins the Quarrel against Antichrist. Well, tho' the Followers of the Lamb be but like the first Fruits, yet the first Fruits to God and to the Lamb, they go before a plentiful Crop and Ingathering under the Lamb's Banner. Sirs, here then is good News. However low the Lamb's Cause may be brought,

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however few his Retinue and Train may be in certain Periods, yet the Lamb shall be uppermost, the Lamb shall gain the Day, ere all be done; the Lamb shall have a glorious Retinue and Train; the Lamb shall have a plentiful Gathering in of Souls to him; the first Fruits secure the Harvest: What Trials and Difficulties may be in our Way, in a Way of witnessing for the Lamb, in this Day of backsliding and declining, we know not; however, in the mean Time, Faith may feed upon this, that the first Fruits to God and to the Lamb, both proceed and secure a glorious Harvest and Ingathering of Souls to the Lamb's Retinue and Train. This is good News, good Food for Faith, and we may believe it shall be so; for *Jehovah* hath said concerning the Lamb's Retinue, *Psalms lxxii. 16. There shall be an Handful of Corn in the Earth, on the Top of the Mountain; the Fruit thereof shall shake like Lebanon, and they of the City shall flourish like Grass of the Earth.* And of the Lamb himself, Verse 17. *His Name shall endure for ever; his Name shall be continued as long as the Sun; and Men shall be blessed in him; all Nations shall call him blessed.*

The 5th and last Character I took notice of, which is given to the Followers of the Lamb, his Retinue and Train, you have it in the 5th Verse, where they are designed, Persons in whose Mouths is no Guile: *And in their Mouth was found no Guile, for they are without Fault before the Throne of God.* This Character of the Lamb's Retinue, we see, is twofold.

In the first Place, they are said to be without Guile: *In their Mouths was found no Guile;* that is, their Heart is with their Mouth, they correspond together; the Word of their Mouth is the Thought of their Heart. Many dissemble in their Profession concerning the worthy Lamb, they shew much Love in their Profession. With their Mouth and
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Lip they profess to draw near to God, but, in the mean Time, their Heart goeth after their Covetousness ; and so that is a dissembling Profession. But it is otherways with the Followers of the Lamb ; in their Mouth is no Guile ; their Heart and their Mouth agree together, their Heart and Profession correspond together. All that are with the Lamb, and follow the Lamb, they are single and true-hearted Men : They that are the Lamb's true Followers, they are single for the Lamb's Glory and Honour ; they follow the Lamb whithersoever he goeth. Many take up a Profession of Religion, in a fair Day, and they just lay it down again, when this and the other Temptation or Trial casts in the Way. Try your Profession, Sirs. If you be the Lamb's Followers, you will have Mouths this far without Guile, that your Heart and Profession will agree together ; and so, when the Heart and Profession do correspond and agree together, then they have the other Part of the Character, as it follows, *they are without Fault before the Throne of God.*

If it be asked, How are they without Fault before the Throne of God ? I answer, They are without Fault in a two-fold Respect. In the 1st Place, They are without Fault in regard of their Justification ; 2^{dly}. In respect of their Sanctification.

In the first Place, I say, the Retinue of the Lamb are without Fault in regard of their Justification, *being justified freely by his Grace, through the Redemption that is in Jesus Christ, Rom. iii. 24.* When God pardons the Sins of his People in Justification, he just casts them all into the Depths of the Sea, and accepts their Persons as righteous in his Sight, only for the Righteousness of the Lamb ; and in this Respect they are all without Fault before the Throne of God ; having their Sins washed away
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in his Blood, and their Persons accepted through, and covered with the Righteousness of the Lord Jesus Christ, the worthy Lamb. He is just their Clothing, their Ornament, their only Covering before God, and they are all beautified with his Excellency, and made comely with his Comeliness: And hence it follows that they are without Fault before the Throne of God, in respect of their Justification. But then,

In the 2^d Place, the Lamb's Followers are without Fault in respect of their Sanctification. Altho' the Work of Sanctification be but imperfect while the Soul is in this World, yet the Work of Sanctification is a progressive Work, it is growing up to Perfection; yea, even in this World it hath a Perfection of Parts, altho' it is not perfect as to its Measure and Degree; and this begun Perfection, this Perfection of Parts, is an undoubted Pledge and Evidence of a full Perfection, as to Measure and Degree, in due Time; for all that are with the Lamb, who follow the worthy Lamb, they shall be presented before the Throne of God, washed with Water by the Word; so sanctified and cleansed, that there they shall appear, *not having Spot or Wrinkle, or any such Thing; holy and without Blemish*, Eph. v. 26, 27.

Now, Sirs, thus have I set before you some of the Characters of the Lamb's Retinue and Train, the Followers of the worthy Lamb. Have you been applying as I have been speaking? What has been said may be improven, as Marks and Evidences by which you may try yourselves, whether you are among the Lamb's Retinue or not. Try it, then, Sirs. Are you redeemed from the Earth, redeemed from among Men, redeemed by the Price of the Lamb's Blood, and by the Power of his

his Spirit ? Are ye among those who have learned the new Song, which none can learn but such as are with the Lamb, and follow the Lamb ? Have you ever been taught of God, taught the mysterious Song, which is a Mystery to all but the Lamb's Retinue and Train ? Have you learned the Object of the Song, the Matter of the Song, and the Manner of the Song ? Again, are you such as are not defiled with Women, who are Virgins ? Are you chaste to the worthy Lamb your Husband, chaste in your Hatred of Sin, chaste in your Concern for his declarative Glory, &c ? Are you the first Fruits to God, and to the Lamb ? And, finally, are you ranked and numbred among those in whose Mouths is no Guile, and who are without Fault before the Throne of God ? Does your Heart and your Mouth correspond together ? Are you justified by the Righteousness of the Lamb, and sanctified by his Spirit ? Why, then you have the Lamb's Call to go to his Table ; to take the Seal of his Covenant, the confirming Seal of his Love ; to remember him, and what he hath done for you ? He hath given himself for you ; and go ye, then, and take a View of the worthy Lamb in the Sacrament, in the Ordinance of his Supper. Go, and there behold the Lamb of God.

I cannot proceed farther upon this Subject at the Time. The Lord bless his Word, and to his Name be Praise.

ORWELL,

ORWELL, Monday, 7 August 1738.

REV. xiv. 4.

*These are they which follow, the Lamb
whithersoever he goeth.*

MY Friends, we are assembled together this Day, to give Thanks unto the Lord, the worthy Lamb, on a Thank-giving-Day, after a solemn Communion-Day : We are assembled together to sing Praises to our great King, the King of Zion, who is gone up with a Shout, as in the *Psalm* sung in the Entry. He is gone up with a Shout, he hath ascended up on high, he hath ascended up with a Shout of Victory over his Enemies, he hath spoiled Principalities and Powers, and made a Shew of them openly upon the Cross : And, upon the Back of his Victory upon the Cross, he hath gone up with a Shout unto his Throne, to his Crown above, where he reigns and rules, and will do so until all his Enemies be made his Footstool. O Sirs, upon the Back of a solemn Communion-Sabbath, what think you of Zion's King, the worthy Lamb ? Have you got any Sight of his Beauty, Glory, and transcendent Excellency ? If so be, what think you of him ? What think you of the Prince of the King's of the Earth, the King of Kings, and Lord of Lords ? I am sure, my Friends, if you have got any spiritual Views of the Lamb, of the Glory of this great King,

King, who is gone up with a Shout, then your Souls have been made to bow unto him, to stoop unto him, to give the Obedience of Faith unto him, and you have been made to say concerning this King. Let him reign over me, let him sway the Sceptre over me, just in my Heart. O let him be great in my Heart, let him be exalted there, let him be all there ! O he is worthy to be exalted, worthy to be honoured, worthy to be glorified, and worthy to be set on high above all ; for he is that King, that God who has gone up with a Shout, with a triumphant Shout, with a magnificent Shout, a victorious Shout. And, Sirs, I tell you to-day, that this King, who has gone up with a Shout, will, in like Manner, in a little Time, come down with a Shout. The Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and the Trump of God. O what a Shout will that be ? Why, it shall be heard in all the Ends of the Earth ; it will be a Shout that will gather all Nations before him ; it will be a Shout that will gather his redeemed and ransomed Ones together before him, to go to Glory with him ; it will be a Shout that will gather all his Enemies before him, to receive their final Doom from him. Here is a Mark of the genuine Followers of the Lamb, they long for this Shout. The Old Testament Church longed for the Time when this King should come and finish his Work, and go up with a Shout : The new Testament Church longs for the Time when he shall descend with a Shout. When they think of his descending with a Shout, they cry, *Amen, even so come, Lord Jesus.* Well, his Work is going on, and in a very little his Work will be finished. It is long since he said, *Behold, I come quickly.* And he who said,

Behold,

*Behold, I come quickly, he is coming apace; he will come in a little, and gather all his Followers together to be ever with the Lord. We are met together this Day to give Thanks to this King who is gone up with a Shout; and, Sirs, in our solemn Assembly a Shout of longing, for his descending with a Shout, should go up to him who is gone up with a Shout. And is there any Longing among you for that Day, that happy Day, that blessed Day, when the Lamb shall descend with a Shout, and when all the Members of his mystical Body shall be gathered together, with the Lamb at the Head of the Company, and the whole Company of the redeemed from among Men at the Lamb's Back, not having Spot or Wrinkle, or any such Thing: The whole Company with the Lamb, come ly through his Comeliness upon them; the whole Company like unto the Lamb, all shining with the Glory of the worthy Lamb. O long for that happy Day! Let every one that is amongst the Lamb's Company, his ransomed Ones, cry out, *Amen, even so come, Lord Jesus, come quickly.* Let this be your Language, Sirs, when we are this Day to part one from another: We know not what may be before another Season of Communion come; but what ever be, my Friends, I tell you good News this Day, *Zion's King lives, Zion's King reigns, the Government is laid upon his Shoulders, and surely the Children of Zion have good Reason to be glad, and rejoice in their King.* What ever dark Things may be in the Womb of Providence, it is good our King lives; our King is and will be exalted; our King will manage all for the real Good of his Subjects. Let the Children of *Zion* rejoice in their King, let them glory in their King, let them commit all their Concerns to their King. Let us look to*

to him to give us a parting Blessing with his Word this Day, that ye who know this King may go away more confirmed and established, before shaking Winds blow : Indeed shaking Winds are already blowing, but they may blow higher and higher, till a Hurricane of the Lord's Wrath come to avenge his Quarrel with the Isles of the Sea. But I proceed.

In the first four or five Verses of this Chapter, which is a Part of the Vision which the Apostle John, the Penman of this Book, saw, the Lamb's Retinue and Train are described by several Characters ; and, among other distinguishing Characters of them, the Spirit of God takes Notice, that they are such as follow the Lamb whithersoever he goeth : *These are they which follow the Lamb, &c.* I have spoken twice on these Words already upon this Occasion. After opening up the Words, the Doctrine I offered from them was,

That all that are with the Lamb, or are on the Lamb's Side, they follow the Lamb whithersoever he goeth.

These are they which follow the Lamb whithersoever he goeth. The Method I proposed for discoursing from this Doctrine, was, in the first Place, to speak a little concerning the worthy Lamb, the Leader of this Company.

2dly. To mention some of the Characters given to the Followers of the Lamb, his Retinue and Train.

3dly. To shew what is imported in following the Lamb.

4thly. To shew how, or by what Means, the Lamb's Retinue and Train do follow him.

5thly. To shew wherein they do follow the Lamb.

6thly. Give the Reasons of the Doctrine, or shew why all those who are with the Lamb, do follow the Lamb whithersoever he goeth.

And, *lastly*, make Application.

I have already spoken somewhat, *1st*, concerning the worthy Lamb; and, *2dly*. somewhat of those who follow him, his Retinue and Train. I shall proceed now to the *third* general Head in the Method, which was, to shew what is imported or implied in following the Lamb. I shall only offer a few Particulars briefly on this Head.

In the *first* Place, then, to follow the Lamb does import the Knowledge of the Lamb, some Uptaking of and Acquaintance with the Lamb. What we have in the 4th Chapter of *Matthew*, and 20th Verse, is plain to this Purpose. When our Lord made himself known to *Andrew* and *Peter*, then, it is said, they forsook their Nets and followed him. It is just a saving Discovery of the Lamb that draws the Soul after him. They that follow the Lamb, they have got some positive Acquaintance with the Lamb, and this Acquaintance is given to them, *first*, in their effectual Calling, when they are called out of Darkness to the Lord's marvellous Light. When God, who commanded Light to shine out of Darkness, shines into their Hearts, giving the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ, then the Face of lowering, cast over all People, is taken off them: We say, just when the Lord manifests himself in a saving Manner, then it is they are drawn forth towards the Lamb; then it is they are made to follow the Lamb; then it is they are made to say, *Where thou goest I will go, where thou lodgest I will lodge; thy People shall be my People, and thy God my God*, as *Ruth* said to *Naomi*. What think you, Sirs, does first effectually draw a
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Sinner to Christ? Why, it is just a saving Display of the Glory of Christ conveying the saving Knowledge of Christ into the Heart of the Sinner. But then,

In the 2^d Place, following the Lamb, it does import and imply a Principle of spiritual Life. A dead Sinner cannot follow Christ. It is very true, all the Followers of the Lamb are by Nature dead in Trespasses and Sins, as well as others: But the Lamb, he sends forth his quickning Spirit into their Hearts, and so, in effectual Calling, they are made to hear his quickning Voice: As in the 10th Chapter of *Ezekiel* and 6th Verse, *I said unto thee, when thou wast in thy Blood, Live: Yea, I said unto thee when thou wast in thy Blood, Live.* The Lamb makes them hear his Voice, which is a quickning Voice, a Life-giving Voice; and so, upon hearing the Lamb's Voice, they are immediately led out to follow the Lamb: So, I say, to follow the Lamb, does imply that there is a Principle of spiritual Life implanted in them. Again,

In the 3rd Place, following the Lamb does import or include in it, the voluntary Subjection of Faith unto the worthy Lamb. Indeed, in that Day when the Lord Jesus Christ shines into the Heart of a Sinner, in that Day when he says unto a dead Sinner, *Live*, then there is the voluntary Subjection of Faith unto him: In the Day of Power, the Day wherein the Obstinacy and Stiffness of the Heart is overcome, in that very same Day the willing People comes unto him and follows him; according to that Word of Promise in the 110th *Psalms*, and 3^d Verse, *Thy People shall be willing in the Day of thy Power.* The Day of Power is a Day wherein there is a voluntary Subjection unto the Lamb, to follow the Lamb. We find Unbelief exprest by not submitting

submitting to the Righteousness of God, *Rom. x. 3.* What is Unbelief? Why, it is just the very opposite of this voluntary Consent and Subjection of Faith unto the worthy Lamb: It is just the proud Heart refusing to stoop to the Righteousness of God, unto the Righteousness which is by Faith, unto God's Way of Salvation by rich and free Grace. And, upon the other Hand, if you ask, What is Faith? Why, it is just the Heart submitting to the Righteousness of God, the voluntary Subjection of the Soul unto the Lord Jesus Christ the worthy Lamb. In this Day of his Power, the natural Pride and Obstinacy of the Heart is broken and brought down, the proud Heart is brought down, is humbled, and they will just bow to the Lord Jesus Christ, stoop to the Righteousness of God which is by Faith in Christ Jesus, stoop to the Way and Method of Salvation by Christ Jesus. Faith is just a Sinner's Renouncing all Hope of Salvation from the Hills and Multitudes of Mountains, and a cheerful submitting unto Salvation by the free Grace of God through Christ Jesus: It is just a Sinner's subscribing himself a Debtor unto rich and free Grace, to the Sovereign Grace of God venting in Christ Jesus the worthy Lamb. And so, we say, in following the Lamb there is included the voluntary Subjection of Faith unto him; and in this voluntary Subjection, besides what we have said, there is a Giving the Lamb his proper Names and Characters. The Soul is made to call him, *Lord*, and this none can do but by the Spirit of the Lord Christ: And as he gets his proper Names, so the Soul, thus subjected to him, it stoopeth to his Authority and Government. It says, upon the Matter, let him rule over me, let him reign and rule in and over me, by his Word, by his Grace and Spirit: Let him sway his Sceptre over me; let

let all the Powers and Faculties of my Soul be obedient and pay Homage unto him ; let his Throne be set up in my Heart ; let him alone be enthroned there. But, not to insist,

In the 4th Place, following the Lamb, it imports or includes a close Conjunction with the Lamb. All the Followers of the Lamb, so to speak, they are closely conjoined with the Lamb : There is such a close Conjunction between him and them, that they are one Spirit with him. O wonderful is that Oneness that is between the Lamb and all his Followers. They have just one Spirit with the worthy Lamb ; that Spirit that rests upon him, that is given unto him without Measure, above all Measure, even that same Spirit takes up his Residence in the Hearts of all the Followers of the Lamb. They are an Habitation of God through the Spirit, they are Temples of the Holy-Ghost, in which he dwells. He takes up his Residence in them ; and so, if any Man have not the Spirit of Christ, he is none of his : If any Man have not the Spirit of the Lamb, he is not among the Followers of the Lamb. There is a close Conjunction between the Lamb and all the Followers of the Lamb : The Lamb and his Followers, they have, so to speak, one common Cause ; the Cause of the Lamb is the Cause of all his Followers. No sooner does the Sinner take his Standard on the Lamb's Side, but immediately the Lamb's Cause is his Cause : They have one common Cause ; and hence, whatever affects the Lamb does likewise, so to speak, affect them. The Dishonours done to the Lamb affect the Followers of the Lamb : The Indignities done to the Lamb affect the Followers of the Lamb : The great Indignities done to the Lamb, they take as done to them, as a great Affront and Indignity done to them,

them, yea, as the greatest Hurt that can be done to them. The Lamb and his Followers have such a close Conjunction together, that that which affects him the Head, affects them as his Members, yea, what affects them, does likewise affect him; for, saith he, *He that toucheth you, toucheth the Apple of mine Eye.* They have just common Friends and common Foes. *Psalms cxxxix. 21, 22. Do not I hate them, O Lord, (saith the Psalmist) that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect Hatred: I count them mine Enemies.*

But, again, in the 5th Place, to follow the Lamb, it imports a close Correspondence with the Lamb. All that are with Lamb, and follow the Lamb, they have a close Correspondence and Intimacy with him. The Lamb, so to speak, communicates and imparts all his Secrets to them. Ye have a remarkable Word to this Purpose in the 15th Chapter of *John*, and 15th Verse, *Henceforth (saith Christ) I call you no more Servants, for the Servant knoweth not what his Lord doth; but I have called you Friends, for all Things that I have heard of my Father, I have made known unto you.* The Lamb, so to speak, imparts to his Followers all the Secrets which his Father has imparted unto him. And what are these Secrets, think you, which he imparts to his Followers? Why, he imparts the great Secrets of the Covenant of Grace to them. The Secret of the Lord is with them that fear him, and he will shew them his Covenant, *Psalms xxv. 14.* What are the great Secrets he imparts unto them? Why, his Name it is secret, and he imparts his Name unto them: He just imparts himself unto them, the Glory of his Person unto them. But as, in this close Correspondence, the Lamb imparts his

his Secrets to his Followers, so his Followers, so to speak, they just impart their Secrets unto him. They can freely impart all their Grievances unto him : They can tell him what they cannot communicate to any Body else : They can tell him what they cannot tell to their nearest Relation upon Earth. There is a wonderful holy Familiarity between them and the Lamb : He just tells them plainly of the Father, and of himself, and even of themselves : He tells them all Things ever they did, and they tell him all their Heart.

I shall only add, in the *sixth* and *last* Place, to follow the Lamb, it imports or implies, that the Lamb stands in a manifold Relation to his Followers. He stands in the Relation of a Friend unto them ; *hence he calls them no more Servants, but Friends* : He stands in Relation of a Brother unto them ; *wherefore he is not ashamed to call them Brethren* : He stands in Relation of a Father unto them : *I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* At the last Day he will present them unto the Father, saying, *Behold, here am I, and the Children whom thou hast given me !* The Lamb's Followers, they are his spiritual Seed. Again, he stands in the Relation of an Husband unto them ; *Thy Maker is thine Husband, &c.* But when they are designed, *These are they which follow the Lamb*, the Expression points at some particular Relation besides these Generals we have mentioned. What then is the particular Relation pointed at, when they are said to follow the Lamb ? Why, it points out, or imports, that he stands in the Relation and Character of a Leader unto them : *Behold, I have given him for a Leader unto the People !* He is the great Leader given by *Jehovah* the Father unto the People; and all that are
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on the Lamb's Side, they follow the Lamb as their Leader: They just follow the Lamb, as their Leader, through all the difficult and different Steps of their Wilderness Journey, and they resign themselves wholly to the leading of the Lamb. *Thou wilt guide me with thy Counsel while here, and afterwards receive me to Glory.* But not only does this Expression point at the particular Relation of a Leader, but it says also, that the Lamb stands in the particular Relation of a Commander unto his Followers, his Retinue and Train. *Jehovah* has not only given him for a Leader, but also for a Commander unto his People. All the Armies in Heaven and Earth, who know the Lamb, they follow him as their great Commander. All the Armies in Heaven, his Retinue and Train, they follow him in their Robes, which are of fine Linen, clean and white: They follow his Commands and Orders, because he is the blest and only Potentate; the King of Kings, and Lord of Lords; the Prince of the Kings of the Earth. And the Truth is, he stands in this Relation to them, of being their King: He who is the Captain-General of the Lord's Host, the Captain-General of the Armies in Heaven and Earth, the Captain-General of all the redeemed Company about the Throne, he is their King and rightful Lord; and so it is most fit he should go at their Head, and they at his Back, ready to obey all his Commandments who is their Leader and Commander. But I shall not insist farther upon this Head.

I shall now proceed to the *fourth* general Head in the Method, which was, to shew how and by what Means the Lamb's Retinue and Train do follow him. How then does this happy Company follow the Lamb? I answer, in the *first* Place, they follow

follow him by frequent Meditations upon him, You have a Word to this Purpose in the 63d Psalm, and 6th Verse, *When I remember thee upon my Bed, and meditate upon thee in the Night-Watches, my Soul followeth hard after thee.* This Company, they love to meditate upon the Lamb, they love to think upon the Lamb, they love to think upon his Undertaking, they love to think upon what he hath done, they love to think upon what he is doing, they love to think upon what he hath promised to do, and they love to think upon what he will do, and do for them, yea, they love to think upon the happy Time, when they shall be admitted into the immediate Presence of the Lamb : And thus they follow the Lamb, by frequent Meditations upon the Lamb.

In the 2d Place, How do they follow the Lamb ? They do it by their fervent Breathings and Desires after him, after Access to him, after the Enjoyment of him ; they long for Access into his Presence. O say, they *draw me, we will run after thee*, Song i.

4. They follow him by earnest Longings to be in his Company, to have the Enjoyment of his Presence for ever. Ye find his Followers expressing themselves after this Manner, Psalm ci. 2. *O when wilt thou come unto me ! And with Job, O that I knew where I might find him, that I might come even to his Seat !* What is it that brings them to Ordinances and Institutions of his Appointment ? Why, it is just this fervent Breathing for him, that there they may find him, draw near unto him, and worship him ; behold his Beauty, and enquire in his Temple : As in that 27th Psalm and 4th Verse, *One Thing (says the Psalmist) have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the Days of my Life, that I may behold the Beauty of the Lord, and to enquire in his*
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Temple. Why, Sirs, What is the Reason the Lamb's Followers love so well to come to Ordinances, to Communion? The Reason is, they just want another View of the Glory of the Lamb there, they expect to see the Glory of the Lamb there, and so they follow him in the Word, they follow him in the Sacrament, they follow him in secret Duties; in one Word, they follow him in all the Duties of his own Appointment, just that there they may have Communion with him, that there may have they a Correspondence with him, that there they may see his Glory, that there they may hear from him, and that he may speak unto them. But then, again, in the

3d Place, the Lamb's Followers, they follow him by an entire Subjection and Obedience unto him. All that are the true and genuine Followers of the Lamb, they give (so to express it) an implicate Obedience unto him; but then it is a judicious Obedience, for it flows from Knowledge of the Lamb. *They follow him whithersoever he goeth.* When he says, *Go*, they go; and *Come*, they come. They credit his Word, when they cannot tell what is wrapt up in the Word: They credit his Word of Promise, and go forth at his Call, even when they cannot see his Ways. They give an implicate Obedience unto the Lamb, when, in the mean Time, they know not what their Obedience may cost them. You have a memorable Instance of this in the 11th Chapter to the *Hebrews*, and 8th Verse, where it is said concerning *Abraham*, *That by Faith Abraham, when he was called to go out into a Place which he should after receive for an Inheritance, obeyed, and he went out, not knowing whither he went.* He just gave implicate Obedience to the Call and Command of God, and he went out, not knowing whither

whither he went. So all the true Followers of the Lamb, they so far give implicate Obedience to the Commands of the Lamb, that, even when they cannot see what is in the Womb of Providence, they hearken to his Word of Command, tho' it be never so hard-like or difficult; yea, not only so, but they can credit the Word of God, in Obedience to the Lamb, even when the Providence of God seems quite to contradict the Promise of God, just when Providence seems to fly in the Face of the Promise. This likewise is evident in the Case of Abraham, in the 4th Chapter of the Epistle to the Romans, from the 18th Verse and downward, *Who against Hope believed in Hope, that he might become the Father of many Nations; according to that which was spoken, So shall thy Seed be. And, being not weak in Faith, he considered not his own Body now dead, when he was about an Hundred Years old, neither yet the Deadness of Sarah's Womb. He staggered not at the Promise of God, through Unbelief, but was strong in the Faith, giving Glory to God, being fully persuaded, that what he had promised he was able also to perform.* Thus the Followers of the Lamb, they credit God's naked Word of Promise, even when the Course of his Providence seems directly to contradict the Promise; yea, whatever Difficulties may seem, in their View of Matters, to be in the Way of the Accomplishment of the Promise, they follow the Lamb, by giving Obedience to every one of his Commandments, and that without Exception to any one of them: They see him to be the only Lawgiver, and so they follow him as their only Lawgiver, saying, *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.* And so, if the Commands of Men happen to interfere with the Command and Authority of the Lamb, then

then the Authority of the Lamb will indeed cast the Balance with all the Followers of the Lamb. O for some Drops of the Rain of Heaven from him that has the seven Spirits of God in his Hand, to make all this Company to listen to the Commands and Authority of the worthy Lamb, and to follow the Lamb, by giving intire Subjection and Obedience unto him. Again, in the

4th Place, they follow the Lamb by an open Confession of him. Ye see it is said of the Followers of the Lamb, in the Beginning of this Chapter, that *they have his Name and his Father's Name written upon their Foreheads*. That imports that they are not ashamed to make an open Confession and Profession of the Lamb; they are not in the least ashamed openly to confess the worthy Lamb. All the Followers of the Lamb, they are Confessors of the Lamb; they ought to be so, it is a Duty plainly laid down in the Word, *Rom. x. 3, 10. If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart that God has raised him from the Dead, thou shalt be saved: For with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation*. All the Followers of the Lamb ought to be Confessors of the Lamb before a sinful and perverse Generation. They ought to confess themselves to be on the Lamb's Side, whatever it may cost them; and wherever the Lamb sets up his Standard, there ought they to fix their Station, and deserve the Character given them, *Isa. xliii. 10. Ye are my Witnesses, saith the Lord*. How ought the Followers of the Lamb to witness for him? Why, every one of them, in their several Spheres and Stations, ought to witness for him as he is pleased to give an Opportunity; and so, if, in a declining Day, a Testimony be lifted up for the

the Honour and Truth of the Lamb, all his Followers ought to espouse that Testimony : And, Sirs, if the Testimony lifted up at this Day be a faithful Testimony for the declarative Glory of the Lamb, for the Truths of the Lamb, (as I make no Doubt but it is so) then all the Followers of the Lamb in *Scotland*, they ought to espouse that Testimony, to own that Testimony, whatever it may cost them. What ever Difficulties may be in the Way, his Followers must be Confessors, and good Reason it should be so, good Reason they have to confess the Lamb, the worthy Lamb, if it is considered he made a good Confession for them before *Pontius Pilate*. No Opposition did hinder his Confession of them, and so, in like manner, in following the Lamb, he is to be confessed in the Face of Opposition, let the Opposition be never so great.

In the 5th Place, as the Followers of the Lamb do follow him by an open Confession of him, so they ought to follow the Lamb by a constant Cleaving to all the Lamb's Truths, to all his Ordinances and Institutions. The Lamb upon the Mount *Zion*, he hath given Ordinances to Mount *Zion*, positive Laws and Institutions to Mount *Zion*. The Institutions that the Lamb has given to Mount *Zion*, they respect the Doctrine of his House, the religious Worship of his House, the Discipline of his House, and the Government of his House ; and what any Way concerns any of these, the Followers of the Lamb they ought all of them to cleave unto them, they ought to adhere unto them, and in so doing they own the Lamb to be the Prince of the Kings of the Earth, the King of Kings and Lord of Lords, him who only has Right to prescribe Laws and Rules to Mount *Zion* ; our Lord Jesus Christ, the great King of *Zion*, the King and Head of the Church,

Church, has not left the New Testament Church without her divine Institutions and Appointments, no more than the Old. He has laid down the Doctrine, Worship, Discipline and Government of his Church in his Word; and all the Followers of the Lamb, they ought to follow him by a constant cleaving unto all the Lamb's Institutions, and particularly, at this Day, the Followers of the Lamb ought to follow him by a faithful Adherence unto the Presbyterian Form of Church-Government, laid down in the Word of God. I shall not enlarge at present upon this Subject; only, with Reference to the Glory of the Lamb's Followers, with Respect unto Presbyterian Church-Government, there are two Things I would say.

1st. As our Lord Jesus Christ, the King and only Head of the Church, has committed the Keys of Government unto Office-Bearers, to act in Parity together, without a lordly Prelacy, whereby one ruleth over another; so it is the unquestionable Duty of all the Lamb's Followers, to witness against Prelarists, who maintain the contrary, in as far the Lord is pleased to open up this Truth to every one in their different Stations. I know those who are Favourers of the prelatick Scheme, will tell you, that Opinion of theirs is countenanced in the Word of God, particularly from the Practice of the Apostles, whom they say acted as prelatical Bishops, in a Degree superior to ordinary Pastors. We grant that the Apostles had an extraordinary Mission from Christ, and had no Relation to any particular Place or Charge, but had laid upon them the Care of all the Churches, in that infant State of the Church: But then it is to be considered, that that extraordinary Mission was peculiar to the Apostles themselves, and ceased with them: So that no Order of Church-

Church-Officers above Gospel-Ministers, to whom is committed the Power of Ordination and Government, to act and rule in Parity, as well as Warrant to dispense Word and Sacrament, is acknowledged in the Word of God. Again,

2dly. The Followers of the Lamb, in cleaving to the Government of the Lamb's House, they are to bear Witness with him, against Independents, and all Sectarians, who maintain that our Lord Christ hath committed the Keys of Government unto the Community of the Faithful, and so set up for a popular Government, which is to introduce a plain Confusion. In this Case it is incumbent on all the Lamb's Followers to witness with him, that the Keys of Government are committed to Office-Bearers, to such as are clothed with official Power and Authority from the King and Head of the Church. This Truth we see clearly founded upon the Word of God, as in the 16th of *Matthew* and 16th Verse. There our Lord gives the Keys to *Peter*, in name of the whole Church-Officers, without any Word of the Community of the Faithful. *I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.* We see also the Spirit of God plainly makes a Difference, in Scripture, between Rulers and Ruled: *Obey them that have the Rule over you, &c.* It is most reasonable it should be so; for, if all were Rulers, who should be ruled? Thus we see, then, that the Keys of Government are committed to Ministers, to the Office-Bearers of the Lamb's House, who are to manage them, not in a lordly Way and Manner, lording it over the Consciences of Men, but in a ministerial Way and Manner, so as they may thereby edify the Body of Christ, and may contend a-
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gainst every Error subversive of the Truths of Christ, and so as that every Truth of Christ may be vindicated and witnessed for; and all the Followers of the Lamb are, in their several Stations, to strengthen the Hands of Office-Bearers in a Way of vindicating the Discipline and Government of the Lamb's House. Thus, we say, the Followers of the Lamb are to follow him by a constant Cleaving to the Discipline and Government of the Lamb's House; and as to the Doctrine and Worship, and all the Ordinances of his House; they ought to cleave to them, to adhere to them. They are to cleave to all the Doctrines of his Word, to all the Truths that are contained in the Lamb's Word; and, in a special Manner, the Followers of the Lamb, they follow him by cleaving to and witnessing for what the Spirit of God calls the present Truth. There is a Word to this Purpose in the 2d Epistle of *Peter*, 1st Chapter and 12th Verse, where the Spirit of God saith, *Be established in the present Truth*. Now, what is that Truth called the present Truth? Why, Sirs, that Truth that becomes a controverted Truth, that is the present Truth, and that is the Truth, in a special Manner, which the Followers of the Lamb are called to cleave unto, to witness for and bear Testimony unto: Particularly, if the Truth concerning the Person of the Lamb, his being very God and very Man in one Person, be attacked, then a Testimony is to be given for that Truth by the Lamb's Followers: If the supreme Deity of the Lamb be attacked, then a Testimony ought to be given for it: If the declarative Glory of God, as the great and ultimate End of all the Followers of the Lamb, be attacked, then a Testimony ought to be given for it: If any Branch of the Government of Christ's House be attacked, then a Testimony is

to be given for it: If the Headship of the Lamb, his Sovereignty and Dominion over Zion the Hill of his Holiness, be attacked, (as it was by the late Act of Parliament anent Captain *John Porteous*) then a Testimony ought to be given for it: If the spiritual Privileges and Liberties of the Subjects of the Lamb's Kingdom are attacked, (as they are manifestly at this Day) then a Testimony ought to be given for them: If the ministerial Liberty, and Freedom of the Ministers of Christ, either with respect to the Doctrine or Discipline of the House of the God of Heaven, be attacked, then a Testimony is to be given for it: And so, by the By, we may see the Reasonableness and Necessity of the present Testimony on the Field, for these Truths, which have been so glaringly attacked by the present Judicatures of this national Church. There are, no doubt, some good Men and Ministers, who have got their Mission from Christ, who condemn our present Secession from the Judicatures of his Church, as a Thing quite needless: But, when the Truths and Institutions of the Lamb are so manifestly attacked as they have been, Is it not highly reasonable and necessary for all the Followers of the Lamb, to side themselves, and as openly to give a Testimony to these Truths and Institutions, as Adversaries have been open in impugning the same? I shall only say, if the Banner of a Testimony lifted up be against the Lamb, I have not seen that; but it is for the Lamb, and his Truth and Cause, as I doubt not to affirm, then let all the Friends of the Lamb, who are for cleaving to the present Judicatures, notwithstanding of all the Height of Defection and Apostasy from God which they are arrived at, see to their Conduct in this Matter. As the judicial Testimony lifted up, is a free and faithful Testimony for the born-down Cause of the

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worthy Lamb, and against the open Attacks and Dishonours done to him, then I have no doubt to assemble you to that Banner ; and where the Lamb lifts up his Standard, all his Followers ought to gather together. Thus, we say, the Followers of the Lamb, they follow him by a constant Cleaving to all the Lamb's Truths, to all his Ordinances and Institutions, to the Doctrine, Worship, Discipline and Government of the Lamb's House.

Again, in the 6th Place, How do they follow him ? They follow him by observing the Lamb's Footsteps and Paths, which he takes in the Dispensations of his Providence. Sirs, the Providence of God is frequently a Commentary upon the Word of God. The Word of God is the streight Rule and Line by which the Work of Providence is carried on, and will be carried on until the Work of Providence be finished. We ought, then, to observe the Operation of his Hand, in following the Lamb. The 107th Psalm is a Summary of many special Providences, and the Conclusion of it is an encouraging Promise to all such as follow the Lamb, by a steddy Observation of the Lamb's Footsteps and Paths in the Dispensation of divine Providence: *Whofo is wise, and will observe these Things, even they shall understand the loving Kindness of the Lord.* Sirs, the Lamb is speaking loudly by his Providences at this Day, tho' we are deaf and do not hear. He hath not been silent in Scotland these Years by-past, as to the Voice of his Providence ; yet, alas ! this Voice seems to be little regarded. It is only the spiritually wise Man that will observe these Things. We need spiritual Wisdom to observe the Lamb's Tract and Path in the Dispensations of Providence. Many of you think little of the Lamb's Tract and Path with respect to the present

sent Testimony of the Day : But I make no Doubt to say, the Tract and Path of the Lamb is remarkable, in thrusting out some from the Judicatures of this national Church, and in putting this Testimony in their Hands. We know not what the Tract and Path of the Lamb is, in putting it in our Hands. O to be helped to follow the Tract and Path of the Lamb in this Dispensation of his Providence ! O to be helped to follow his providential Footsteps, according to the Line of his Word ? I shall not enlarge with respect to this particular Providence, in putting a Testimony in our Hands at this Day ; I shall only say, perhaps, in another Age and Generation, when the Vision will speak and be seen clearly, *then the Lamb's Tract and Path will, as to this Particular, be more remarkably seen.

As the Followers of the Lamb do follow him by observing the Lamb's Footsteps, his Tract and Path, with respect to the Church, so they follow the Lamb's Tract and Path with respect to themselves. You who are Believers, the true Followers of the Lamb, you have Reason in every Station and Period of your Life, to remark the Providence of God towards you, to observe his Tract and Path toward you. It was a just Observe of one who was a great Observer of Providence, That those that remark Providence, remarkable Things in Providence will follow them in Agreeableness to the Word. Beware of a superstitious Regard to any of the Works of God ; but put the Works and Word of God together, and observe his Providences, so as to give Praise to the God of Providence.

But then, again, in the 7th and last Place, upon this Head, How do the Followers of the Lamb follow him ? They follow him by imitating and
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copying after that Pattern and Example which the worthy Lamb casts before them in his Word, as we see he exhorts in the 11th Chapter of the Gospel according to *Matthew*, the 29th Verse, *Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart, and ye shall find Rest unto your Souls.* We are frequently called to this Duty, of making Christ the Lamb our Pattern, and copying after him, as in that 5th Chapter of the Epistle to the *Ephesians*, and 1st Verse, *Be ye, therefore, Followers of God, as dear Children.* Verse 2. *And walk in Love, as Christ also hath loved us, &c.* And again, *Philip. ii. 5. Let this Mind be in you, which was also in Christ Jesus.*

So much for the 4th general Head proposed. I proceed now

To the 5th Thing in the Method, which was, to shew where it is they follow the Lamb. It is expressed, in our Text, by a *Following the Lamb whithersoever he goeth*; and truly, Sirs, they follow him through good Report and bad Report; they follow the Lamb in all Cases whatsoever; they follow the Lamb, not only in a sunny Day, but they follow the Lamb in a stormy Day; they follow the Lamb, not only in a Day of Prosperity, but they follow the Lamb in a Day of Adversity. But, more particularly, there are three Places I shall touch at, where the Followers of the Lamb do follow him. 1st. When he makes Darknes his secret Place; 2dly. When he goes without the Camp; and, 3dly. When he goes to Mount *Calvary* to a suffering Lot. |
First, I say, the Followers of the Lamb, they follow him when he makes Darknes his secret Place, when his Pavilion round about him is dark Waters and thick Clouds of the Skies; as in the 18th *Psalms* and 11th Verse; when he wraps up himself in

in a Cloud, covers himself with a Cloud, that their Prayers should not pass through, as in the 3d of the *Lamentations*, 44th Verse. Well, if you ask, How do the Followers of the Lamb follow him there, when he sees meet to wrap up himself in a Cloud, and makes Darknes his secret Place? I answer, in the

1st Place, They follow him, in such a Case, by lamenting after him. When he goes out of Sight, when he covers himself with a Cloud, then they lament after him. Thus, you see, when the Ark of God abode twenty Years in *Kirjath-jearim*, all the House of *Israel* lamented after the Lord, 1 Sam. vii. 2. Then, when the Lord was provoked by *Israel's* Sin, to keep the Ark in a private and obscure Place, and that near the *Philistines*, where many of the *Israelites* neither durst nor could come to it, as when it was in *Shiloh*, What then was the Exercise of the true *Israelites*? Why, they lamented after the Lord. Indeed the Majesty of the Lord is provoked, and sees meet to cover himself with a Cloud from all the reformed Churches at this Day. No Wonder it be so, for our Iniquities have procured it. But what should we be doing? Why, it becomes us, in this Case, to lament after the Lord, to lament over the Grounds of the Quarrel and Controversy. Again, in the

2d Place, How do the Followers of the Lamb follow him, when he wraps up himself in a Cloud, and makes Darknes his secret Place? Why, then, and in such a Case, not only do they follow him there, by lamenting after him, but also by waiting for him, waiting upon him. We see this expressed by the Prophet *Isaiah* in a like Case, *Isa.* viii. 17. In some preceeding Verses the Lord threatens, that many of *Israel* and *Judah* shall stumble, and fall, and be broken, and be snared, and taken. Why, then the

the Prophet, in Name of the Church, saith, *I will wait upon the Lord, that hideth his Face from the House of Jacob, and I will look for him.* Tho' he be a hiding God, yet his true Followers will wait upon him, and look for him. O then, Sirs, tho' at this Day he is a hiding God, wait upon him in the Duty of secret Prayer, wait upon him in the Ordinances of his Institution, wait upon him in every Duty. Again, in the

3^d Place, They follow the Lamb when he wraps up himself in a Cloud, and makes Darknes his secret Place, by earnest Wrestlings and Expostulations with him, for his returning and manifesting himself. They cry unto him with such a Cry as this, *Return, return, for thy Servants Sake, the Tribes of thine Inheritance.* They expostulate with him by such a Cry as this, *O the Hope of Israel, the Saviour thereof in Time of Trouble, Why shouldest thou be as a Stranger in the Land, and as a way-faring Man that turneth aside to tarry for a Night?* Thus Faith it sees, that tho' he be making Darknes his secret Place, yet he gives a Visit now and then to his People, but they were very short, it was but like the Visit of a Stranger, that stays but for a Night; and the Followers of the Lamb they want him to abide with them. It is Ground of Praise, that altho' the Lamb be making Darknes his secret Place at this Day, yet I hope he gives his People now and then a Visit: But, O what a general Restraint is there of the holy Spirit at this Day? Well, what shall the Followers of the Lamb do in such a Case? Why, the best Way is, just to fall in with the Exhortation the Spirit of God gives, *Isa. lxii. 7. Give him no Rest till he establish, and till he make Jerusalem a Praise in the whole Earth.* Again, in the

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4th Place, How do the Followers of the Lamb follow him, when he wraps up himself in a Cloud, and makes Darkneſs his ſecret Place? They follow him, in ſuch a Caſe, juſt by truſting him, that he will manifeſt himſelf. This was *Job's* Exerciſe, when the Lamb's Way was very dark to him: *Tho' he ſlay me, yet will I truſt in him.* And we ſee ſuch as are walking in Darkneſs, through the Lamb's wrapping himſelf up in a Cloud, are exhorted to this Exerciſe, *Iſa. 1. 10. Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkneſs, and hath no Light? Let him truſt in the Name of the Lord, and ſtay upon his God.* Take the Exhortation, then, and, when he makes Darkneſs his ſecret Place, follow him in the Truſt and Expectation of Faith that he will return, that he yet will manifeſt himſelf, that he will come back; *For the Expectation of the Poor ſhall not always be forgotten; it ſhall not periſh for ever.*

2dly. Not only do the Followers of the Lamb, follow him when he wraps up himſelf in a Cloud, when he makes Darkneſs his ſecret Place, but they follow him when he goes without the Camp. If the Lamb ſees meet to go without the Camp, there they follow him. Ye have a Word to this Purpoſe in the 13th Chapter of the Epiſtle to the *Hebrews*, 12th and 13th Verſes, *Wherefore Jeſus alſo, that he might ſanctify the People with his Blood, ſuffered without the Gate.* What then is the Practice of his Followers in ſuch a Caſe as this? We have it in the 13th Verſe, *Let us go forth, therefore, unto him without the Camp, bearing his Reproach.* What is that, *without the Camp?* Without the *Jewiſh Church*, and all the Privileges that they enjoyed; from *Judaism*, and all its Parts aboliſhed;
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and all erroneous Doctrines, however numerous and agreeable to Fancy. This lets us see our Duty, when the Lord Christ, the worthy Lamb, is pleased to lift up the Standard of a Testimony without the Camp, without the present legal established Church. *Let us go forth, therefore, unto him without the Camp, bearing his Reproach.* The Words plainly insinuate, that the Reproach of Christ, and going forth unto him without the Camp, go together: But, even allowing it be so, let us go forth unto him without the Camp, bearing the Reproach of Christ; the Reproach of the Lamb must be born by the Followers of the Lamb: Let us go forth unto him, bearing Reproach for him, Reproach for the Cause of Christ, Reproach for the Testimony of Christ, Reproach for the Name of Christ: Let us go forth unto him without the Camp, bearing his Reproach. The plain Intendment of the Words is, that we ought to abandon all Church-Privileges, from a Church, tho' legally established, when she is become tyrannical in her Government, and erroneous in her Doctrine, which is the Case with the Church of Scotland, as represented by the present Judicatures, as has been elsewhere proven at some Length: And when, in Providence, the Standard of a judicial Testimony is lifted up for Christ, his Cause and Truth, without the Camp of the present Establishment, What should be the Language among all the true Followers of the Lamb, but just this, *Let us go forth, therefore, unto him without the Camp, bearing his Reproach?* But again, in the

3d and last Place upon this Head, the Followers of the Lamb, they follow him when he goes to Mount Calvary to a suffering Lot. Not only was the Lamb a Sufferer on Mount Calvary in the

Days of the Flesh, but he is a Sufferer to this very Day in his Members; and so they follow him in a Way of suffering for him, if he calls them to it. They who follow the Lamb, through his Grace, will not decline suffering for him at his Call; they will venture upon it, and prefer it unto the Profits and Pleasures of the World, at the Call of the Lamb. You have a remarkable Instance of this in the Case of *Moses*, in the 11th Chapter of the *Hebrews*, 24th, 25th, and 26th Verses. *By Faith Moses, when he was come to Years, refused to be called the Son of Pharaoh's Daughter, chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season; esteeming the Reproach of Christ greater Riches than the Treasures in Egypt.* *Moses* was brought up in the Court of a grand *Pharaoh*, and no doubt was trained up in all the Grandeur of that Court; but, so soon as *Moses* grew up, and understood his Relation to the persecuted and afflicted People of God, why, then he abandones that Court, tho' then the greatest in the World: And why so? Just because he esteemed the Reproach of Christ greater Riches than the Treasures in *Egypt*. I might shew that this has been the Practice of the Lamb's Followers in all Ages: But I now pass this Head, and come to the

6th and last Thing on the doctrinal Part, which was to give the Reasons of the Doctrine, or shew why all those who are with the Lamb, do follow the Lamb whithersoever he goeth.

In the 1st Place, then, Why do all those who are with the Lamb, follow the Lamb, &c. They follow him, because he is excellent and glorious, his glorious Excellency is the primary Cause of all that religious Worship, Homage and Obedience that is

due to him, and that is ascribed to him by all his Followers. This his Excellency and Glory is proclaimed by the Seraphick Tribe, in the 5th Chapter of the *Revelation*, and there the 14th Verse. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* Why, is all this ascribed unto him? Just because he is worthy to receive it. How is it he is worthy to receive all this? Why, because he is infinitely excellent and glorious: He is the Brightness of the Father's Glory, and the express Image of his Person, and upholdeth all Things by the Word of his Power. He is the Supreme God, God over all blessed for ever. He is the true God, and eternal Life; and for all this the Followers of the Lamb count him worthy of Obedience, that he should be followed whithersoever he goeth. But again, in the

2d Place, They follow the Lamb, and that upon the Account of what the Lamb has done for them. Tho' this is not the primary Foundation of their Worshipping and honouring him, and paying this Homage unto him, namely, of following him, yet it is a secondary Reason of it, because he hath redeemed all the ransomed Company, they follow him; they throw down their Crowns at his Feet, and cry, as *Rev. v. 9. Thou art worthy—— for thou wast slain; and hast redeemed us to God by thy Blood, out of every Kindred and Tongue, and Peoples and Nation.* He has done much for them, done all for them, and therefore they follow him whithersoever he goeth. Again, in the

3d and last Place, Why do they follow the Lamb? They follow the Lamb, because of the new Nature given to them in Regeneration: This new Nature given them by the Lamb, it leads them

ad this Work of following the Lamb, just as every Thing points towards its Centre. The new Nature it just breathes naturally after the Lamb: Whatever Remains of Corruption be in the Best, yet, with Reference unto the renewed Part, it may be said, that there is a Going out after the glorious, worthy and matchless Lamb. Wherever the new Nature is implanted, that Soul goes out after the Lamb, follows the Lamb upon the Wings of Faith and Love, mounts upward after him upon the Wings of Faith and Love, tho' many Times born down and retarded in its Motion with a Weight of Unbelief, a Weight of the Body of Sin and Death: But it is remarkable, as to the Followers of the Lamb, when they are disturbed in their Course of following him, by the Weights of Unbelief and the Body of Sin and Death, then it cries out under the Oppression; it cries out, *O wretched Man that I am, who shall deliver me from the Body of this Death; from this Clog and the other Clog, that hinders my Motion in following the Lamb; from the Atheism of my Heart, from the Unbelief of my Heart, from the Carnality of my Heart! Fain would I mount up Heaven-ward after the Lamb, but am born down with these dead Weights! Fain would I be near the worthy Lamb! O set me as a Seal upon thine Heart, as a Seal upon thine Arm, for Love is strong as Death! &c.*

I shall not farther insist upon the doctrinal Part. I come now to make some Application of the Doctrine; and all the Use I design, is, to address myself to three or four Sorts of Persons, in a Word of Exhortation to them severally; and may the Lord himself carry home the Word spoken to their several Hearts to

that Christ be in you the hope of glory, or not.
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In the 1st Place, then, if it is so, that those who are with the Lamb, do follow the Lamb whithersoever he goeth, let me address you that profess to be on the Lamb's Side, who profess to be the Followers of the worthy Lamb, and in this Class I take in all the Communicants that have been in this Place upon this Occasion, and of such there has been a great Number. Now, to such there are two or three Things I would offer to your Consideration.

In the *first* Place, let me exhort you to examine your Profession; ye ought to examine yourselves after a Communion, as well as before it; examine whether your Heart and Profession do agree together or not. If they do not agree together, your Profession is but a hypocritical Profession; you will remember one of the Characters I took notice of, which is given to the Lamb's Followers in the Context, is, *That in their Mouth was found no Guile*; that is, their Heart and Profession agree together: If it be not so with you, ye are but hypocritical Professors; if your Heart and Profession any Way correspond, then your Heart has been made to bow to the worthy Lamb, to stoop to the worthy Lamb. Examine your Profession, whether it be a dead or lively Profession, whether you be dead or alive. The most Part of the Members of the Church of *Sardis*, they had a Name to live, and were dead; I am afraid many at this Day have a Name to live, and are dead. They may have some Strictness in their Way, and yet dead, yet want a lively Faith in the Lamb; but as, even in *Sardis*, the Lamb had a few Names which had not defiled their Garments, so at this Day he hath yet a few Names, a few who are alive; try if ye be amongst them. Again, examine whether ye are in the Faith or not, whether Christ be in you the Hope of Glory, or not; and

and whether you are in him, or not : If you are not in Christ, and Christ in you, it is but a hypocritical Profession which you are making, and, if Mercy prevent not, your Profession will land in Apostasy from Christ and his Cause, and ye will be a Dishonour and Scandal to that Profession you now make.

In the 2^d Place, I would exhort you, who profess to be the Followers of the Lamb, to be rooted in the Lamb, to know the Lamb. O be concerned to know the worthy Lamb in a saving Manner ! Study to have saving Acquaintance with him ! This, I told you, is included in following of him. Study to know him, not only by the Hearing of the Ear, but with the Seeing with the Eye of Faith, with the Believing of the Heart. Ye have all heard by the Hearing of the Ear ; the outward Report of Christ hath brought many to the Profession of Christ that have never seen Christ, never believed in Christ, and therefore I would exhort you to seek to see him, not with the natural Eye, not with the Eye that is called natural Reason, but with Faith, which is the Evidence of Things not seen, and the Substance of Things hoped for. It is said of *Moses*, Heb. xi. 27. *He endured as seeing him who is invisible.* He got a Sight of an invisible God ; he saw him with the Eye of Faith, and that made *Moses* endure all Hardships. And, Sirs, we may tell you, whatever your Profession is for the present, if you get not a Sight of the Lamb by Faith, ye cannot endure Hardships, Trials and Sufferings for the Lamb and his Cause : It is only those who have seen with the Eye of Faith can endure. *He endured, as seeing him who is invisible.* O examine whether you have seen him in Truth, and in Rea-

lity, or not! O be concerned to get the saving Knowledge of him, whom to know is eternal Life! Again, In the 3^d Place, I would exhort you, who profess to be the Followers of the Lamb, to be well acquainted with his Cause and Truths. This is needful at all Times, and especially in such a Day as this, when shaking and withering Winds are blowing. Winds of Infidelity and Error are blowing. Winds of Neutrality and Indifferency are blowing. O, then, be concerned to be rooted in the Lamb, and well acquainted with Christ and the Truths of Christ, that ye may bring forth Fruits unto God, that ye may have the Communication of spiritual Life from this Root. Christ, the worthy Lamb, is the Root, and only Spring, in which all his Followers are ingrafted: they are just all rooted in him, as the Branch in the Vine: All their Sap comes from him, so that, if you are not rooted in him, you will be sapless, withered, and barren Professors. Be well established in the Truths of Christ, and particularly in the present Truth. As I have exhorted you on other Occasions of this Nature, so I again exhort you, to read your Bible often, and, next to the Bible, your Confession of Faith and Catechisms, and remember it is not an easy Reading I am advising you to, but read with Deliberation and Consideration; and if you would be established in the Truth of what you read, and not soon shaken in your Minds, then look for the Spirit of Truth to lead and guide you into all Truth, and to settle you in every Truth of God laid down in his Word.

In the 4th and last Place, let me exhort you, who are the professed Followers of the Lamb, to lay your Account with this, that your Profession may be tried: You have been long warned of Trials a-coming.

comings. The Lord has exercised long suffering Patience towards us, yet we have not returned to him with all our Heart, and it is like we will be tried. There are two Things in the Circumstances of the Day that threaten: An Inundation of Popery may be our Trial. *First*, There is the close Conjunction of Popish Powers abroad; it hath been rarely seen but their secular Interests have clashed together; whereas, at this Day, there is a close Conjunction, without Clashing of their secular Interests. *Secondly*, There is an universal Formality, Backsliding and Declining, not only of one particular Church, or of some Churches, but of all the Protestant Churches abroad and at home. Now, these two Things, put together, have an awful Aspect. If we take a View of our particular Case in *Scotland* at this Day, Have we not Reason to fear we will be tried and punished, as a Nation which has departed from the Lord? Many Warnings have we got, Yet what Stupidity under them all takes Place with the great Bulk? Lay your Account, Professors, to have your Profession tried; you may have it thoroughly tried ere all be done. O take heed lest ye be unstable and fickle in your Profession! I fear there are many Professors like *Raaben*, unstable as Water, which cannot prevail: We ought to warn such, that they may meet with shaking Providences to try their Profession. It may come to the Time, when some will say, *Lo, here is Christ!* and others, *lo, he is there!* I know not what Shakings and Splittings there may be in *Scotland* ere all be done; but I would fain hope the Lord will keep the little Handful he hath brought together to own a Testimony for Christ; that he will keep them together in shaking Days, when some are left to go to great Extremes, some on the Right Hand, and some on the Left. O be concerned to be established, that you may not

not be soon shaken in your Minds, that ye may be well fortified against trying Times ! As ye have professed to receive Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the Faith ; walk in him as the Lord your Righteousness and Strength ; the Glory of your Strength doth only stand in him, all your Springs are in him. But, not to insist,

There is a *second* Sort of Persons I would address myself unto, and that is, not only Professors, but such as are really with the Lamb, and do follow the Lamb, and of such I hope there are a goodly Remnant here. From what I have said you may know their Character: And try it, Sirs ; Are you among the Lamb's Retinue and Train ? They who are, they have been quickened by his Spirit, they know what it is to give Obedience to the Lamb, they know what it is to have Correspondence with the Lamb, they know what it is, in some Measure, to be ingrafted in the Lamb. All the Followers of the Lamb, they desire just to be eternal Debtors to the Lamb, they just roll themselves over upon his Righteousness for their Justification, and upon his Strength for their Sanctification ; the Lamb is their Light, the Lamb is their Life, the Lamb is their Leader, the Lamb is their Glory, the Lamb is their Hope, the Lamb is their All, they cannot live without the Lamb. Well, Sirs, if you be amongst the Lamb's Followers, amongst his Retinue and Train, there are a few Words I would suggest unto you.

First, O keep your Eye upon the worthy Lamb, your glorious Leader, the Captain of your Salvation, who is made perfect through Sufferings ! Ye are directed to look unto him, *Heb. xii. 1. 2.* *Wherefore, seeing we also are compassed with so great*
you may rest assured of our heavenly Cloud

a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us ; let us run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith. O, then, keep your Eye upon him ; if you lose Sight of him, then you will lose your Way: Look to the glorious Leader, be concerned to keep within Sight of him ; look to him just in his Word, and keep Sight of him as he manifests himself in his Word, looking unto Jesus the Author and Finisher of Faith. Look to him as your Leader, for Conduct ; look to him as your Commander and General, for Strength, that ye may be strong in the Lord, and in the Power of his Might ; mind that all your Strength is in your Leader and Captain ; he hath a glorious Magazine in him, all Furniture of Grace in him, Mercy and Grace to help in Time of Need. There is an inexhaustible Treasure of Grace in him, all the Fulness of the Godhead dwells in him. O the glorious Furniture that is in our Captain-General, for the Supply of all his Followers, his Retinue and Train ! Look to that inexhaustible Treasure of Grace that is in him for the Supplying all your Wants, for it is just in him for the Behoof and Benefit of his Followers, just in him to be communicated and given forth to all his Followers. But then,

In the 2d Place, Are you among the Followers of the Lamb, his Retinue and Train ? Then let me advise you not only to keep your Eye upon your Leader, but also to encourage yourselves in your worthy Leader, in the worthy Lamb, the glorious Leader, in all the Discouragements and Trials that may cast up in your Way. The Lamb's Followers frequently see Temptations cast up that they were not expecting ; and it may be, Sirs, when you go home to your Houses, you may

meet with Trials you did not expect, some Loss or another, some Cross or another, some Disappointment or another, may cast up, which you did not expect : But then, let me exhort the Followers of the Lamb, to encourage themselves in the Lamb, under all that casts up. Ye who are the Children of Zion have good Reason to encourage yourselves in your King, the glorious and worthy Lamb, to glory in your King whatever befall you. Consider, whatever you meet with, it is all measured out by your King and Leader in infinite Wisdom : There is not one Grain Weight of a Cross laid upon you, but what is measured out for you by his own Hand, and he sees it meet for you, needful for you : Yea, Sirs, all your Trials are measured out by infinite Wisdom and infinite Love, and therefore you may be assured all is designed for your Good ; there is Good designed in all the hard and trying Providences you meet with ; and it will ay be true, *All Things work together for Good to them that love God, to them that are the Called according to his Purpose.* Therefore encourage yourselves in the Lamb, under all your Discouragements outward or inward, and particularly in View of a publick Storm, a general Storm, which is so awfully threatened, and we know not how soon it may blow ; yet let the Followers of the Lamb encourage themselves in him. Sirs, you who are the Followers of the worthy Lamb, his Retinue and Train, I would read you a Word that may be Food to your Faith when you go home, yea as long as you live, and ye know not but you may need it very soon in an especial Manner. It is in the 43d Chapter of the Prophecies of *Isaiah*, 1st, 2d, and 3d Verses. *But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not ; for I have* *redeemed*

redeemed thee: I have called thee by thy Name; thou art mine. When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee; when thou walkest through the Fire, thou shalt not be burnt, neither shall the Flame kindle upon thee: For I am the Lord thy God, the holy one of Israel, thy Saviour. May not this Word of Grace be Food to your Faith while you are in the Wilderness? Even tho' a Hurricane of common Calamities should come upon these Lands, yea, even tho' you should die in the common Calamity, there is enough here to carry you through all, I will be with thee.

But then, again, in the 3d Place, Are you among the Followers of the Lamb? Then let me exhort you to be concerned that the Lamb may be honoured and glorified in our Land yet, that the Horn of the Lamb may bud forth pleasantly yet. The Lamb is represented, in Scripture, as having seven Horns: It is a figurative Expression, pointing out, that he hath all Power, Glory and Excellency. Seven, in Scripture, is reckoned a compleat Number; and so the seven Horns of the Lamb, points out the Perfection of the Lamb's Power, Glory and Excellency. O, then, plead that the Lamb's Horn may bud, his Power, Glory and Excellency may be yet seen by all Ranks. That you may be encouraged in your Pleading, there is a Promise it shall be so, in that 132 Psalm, and 17th Verse, *There will I make the Horn of David to bud: I have ordained a Lamp for mine Anointed. There will I make the Horn of David to bud.* If you ask, Where? I answer, In the New Testament Church; for this is a Promise that respects the New Testament Church, and so his Horn it buds forth in the Conversion of Sinners to himself, in a Kingdom.

dom, and in a Land. His Horn buds forth, when he appears upon his Mount Zion, and makes himself known in accomplishing such a Promise as this. O pray it may be made out more and more ! Pray his Horn may bud forth, that his Glory may be seen yet in our Land and Church. Sirs, his Glory is much veiled at this Day, veiled by Professors, by the untender Lives of Professors ; veiled by the Walk, Talk and Conversation of Professors. Pray that the Lamb's Horn may bud forth in the Walk of Professors ; when they glorify him in their Walk and Deportment, then his Horn buds forth. O pray that his Horn may bud forth yet in *Scotland* ! That it may bud forth yet in this covenanted Land ! A Land which the Lamb hath special Interest in, by the special Gift of his Father, and by a voluntary Surrender of themselves unto him. O pray that his Horn may bud forth in *Scotland* ! Sometimes his Steps of Majesty have been seen in *Scotland*, in a Work both of the Conversion of Sinners and Confirmation of Saints. O pray that his Name may be yet great in *Scotland* ! O cry him back to this Land, to *Scotland* ! O plead for his Return ! O that we were exciting and stirring up one another to take hold of him ! This is his Complaint, that there is none that calleth upon his Name, that stirreth up himself to take hold of him. It becomes us to use the Means of stirring up ourselves, and of stirring up one another to call upon his Name, and to take hold of him. To us his Voice is, *Ye that make Mention of the Lord, keep not silent ; give him no Rest till he establish, and till he make Jerusalem a Praise in the whole Earth.* And we exhort you to cry, *Give him no Rest till he establish, and till he make Jerusalem a Praise in the whole Earth.* O cry that
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he may come back to his Mount Zion in Scotland, where he has had his Dwelling in Times past !

In the 4th and last Place, let me exhort you, who are the Followers of the Lamb, to follow him fully, *follow him whithersoever he goeth*, as in our Text. You know it is a Commendation given to *Caleb* and *Joshua*, that they followed the Lord fully. Now, to follow the Lord fully, is, 1st. to follow all the Orders and Institutions of the Lamb, as you have heard in the former Part of this Discourse ; it is to follow all the Truths of the Lamb, to value and esteem every Truth of the Lamb great ; there is no Truth little : It is true, some Truths are of greater Importance and Moment than others ; but so far is any Truth from being small, that every Point of divine Truth is of greater Moment than Heaven and Earth, of more Value than the whole Creation. Every Point of divine Truth is of more Value than Angels and Men put together. O Sirs, beware of thinking any Truth little ! No Truth is little, no Truth is small ; not one Hoof of divine Truth is to be parted with by the Followers of the Lamb.

2dly. To follow him fully, is just to live upon the Lamb. The Lamb is Food to all his Followers, the Lamb is Clothing to all his Followers, the Lamb is just every Thing to all his Followers, that they want and need, for Time and Eternity. The Lamb that is in the Midst of the Throne will lead them to living Fountains of Water ; and the Time is coming, Sirs, when the Lamb, with his own Hand, will wipe away all Tears from your Eyes. O, then, let the Followers of the Lamb, who have it for their Concern to follow him fully, constantly, and whithersoever he goeth, rejoice and be glad that that Day is a-coming, that there will be

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an End of the War which they have now with the Lamb's and their Enemies. The Conflict is but short, and the Victory is sure, it shall come in a little. But, as I am afraid I have insisted too long already, I shall just close with a short Word to the two last Sorts of Persons I had a View to speak to. Is it so, then, as has been said? Then, from this Text and Doctrine, I might speak a Word, by Way of Advice, to such of the Followers of the worthy Lamb, as for present may be labouring under Doubts and Fears lest they be not on the Lamb's Side. To such I shall say only a Word or two.

In the first Place, I would exhort and advise you to mint at a direct Act of Faith on the worthy Lamb. That is a remarkable Word which I cited already in 50th Chapter of *Isaiah*, and 10th Verse, to such as are in a dark Case and under Doubts, *Who is among you that feareth the Lord, and obeyeth the Voice of his Servant, that walketh in Darkness, and hath no Light? Let him trust in the Name of the Lord, and stay upon his God.* The best Way to get Relief from thy Doubts and Fears, is just to mint at acting Faith upon the Promise of God, where it is promised that you shall do it, as in that 48th Chapter of *Isaiah*, and 24th Verse, *Surely, shall one say, in the Lord have I Righteousness and Strength.* The best Way to get quite of thy Doubts and Fears, is just to roll them all over upon the Lord. *Cast thy Burden upon the Lord, and he will sustain thee; cast all thy Doubts and Fears over upon him, cast all thy Burdens on him, and act Faith on him that he will sustain thee.*

I shall only say to you, 2dly. Are you under Doubts and Fears that you are none of the Lamb's Followers, his Retinue and Train? Then, O wait upon him! Wait upon a promising God in Christ!

Wait

Wait upon him in the Use of the Means of his own Appointment! *Wait upon the Lord, he of good Courage, and he shall strengthen thine Heart: wait, I say, upon the Lord.*

In the 4th and last Place, I thought to have drop a Word to all this Assembly, by Way of Exhortation, a Word including all that hear me this Day. And, in a Word, that I may conclude, I would exhort you all, and every one of you, whoever you are, and whatever you are, or have been, to come and follow the Lamb, the worthy Lamb. O come! I call you in his Name to come and follow the worthy Lamb. O come, come! There are a vast Number gathered together here, and I am afraid a great many Strangers to Christ, the worthy Lamb. O Sirs, ye come to Sacraments, ye come to a Communion-Table, ye come to Sermons, but ye never come to Christ, the Lamb of God! O Sirs, we tell you, the Lamb this Day invites you to come to him, to come and follow him! This Day you are called and invited in the Word of the Gospel, *Whoever will, let him come, and take the Water of Life freely.* What shall I say? Does the Lamb invite you, and will you not come? O will you not come upon his Invitation and Call! What should hinder your Compliance with the Lamb's Call? What tho' you have been bearing Arms against him all your Days to this very Moment; yet, I say unto you, there is Room in the Lamb for you, Room in the Grace of the Lamb for you, Room in the Heart of the Lamb for you, and you are by the Lamb invited this Day to come in. Are you a poor graceless Sinner? Why, then, I tell you, there is Room in his Grace for you, there are inexhaustible Treasures of Grace in him, and these inexhaustible Treasures of
Grace

Grace are just for them that have rebelled and carried Arms against the Lamb. O that ye knew and would be persuaded, that the Lamb hath received Gifts for Men, for such as did rebel, that the Lord God might dwell among them. O, then, be assured the inexhaustible Treasure of Grace that is in the Lamb, is just for you. There is Room in his Grace for you; Treasures of pardoning Mercy and sanctifying Grace are in him for you. O come, then, at his Call! Open your Hearts to receive him at his Call! Give Obedience to the Lamb, stoop to the Righteousness of the worthy Lamb; be assured there is Room in the Righteousness of the Lamb for you, Room in the Obedience and Death of the Lamb for you; whatever thy Guilt is, his Merit is infinite, and in it there is Room for you. O come, then, in under the Shadow of this perfect Righteousness, this Merit and Mediation of the worthy Lamb, with thy guilty Soul; and then, *Tho' ye have lien among the Pots, yet shall ye be as the Wings of a Dove, covered with Silver, and her Feathers with yellow Gold.* O come, guilty Sinner! O come, filthy Sinner! There is Room in this worthy Lamb for thee. Ye were called yesterday to come under the Lamb's Shadow, and we call you again this Day to come under his Shadow. O, it is a broad Shadow, it is a pleasant Shadow, is a delightful Shadow. O come under the Shadow of the worthy Lamb! O will you part from this Place, and from one another, without coming to the Lord Jesus Christ, the worthy Lamb. O, our Hearts Desire for you all is, that you may come to the worthy Lamb, that ye may know the worthy Lamb, that you may share of that Grace that is in Christ Jesus the worthy Lamb, and we are sure there is enough in him
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for you all, whatever you are or have been. O come to him ! Whatever be thy Case, we assure you here is something to suit it. Are you full of Wants ? You will find in him a Supply of all your Wants. Are you an hungred ? Food is to be found in him. Are thou thirsty ? Drink is to be found in him. Are you naked ? Clothing is to be found in him. Are you poor ? Unsearchable Riches are to be found in him. Are you blind ? Eye-Salve is to be found in him. *I counsel thee, saith the Lamb, to buy of me Gold tried in the Fire, that thou mayest be rich ; and white Raiment, that thou mayest be clothed, and that the Shame of thy Nakedness do not appear ; and anoint thine Eyes with Eye-Salve, that thou mayest see, Rev. iii. 18.* O to be found in the Lamb ! O, are you a poor diseased Sinner ? Why, then, we tell you, Medicine is to be found in him for all your Plagues and Maladies, whatever they are ; his Name is *Jehovah Rophi*, the Lord that healeth thee. Are you an Unbeliever, and cannot trust his Word ? The Spirit of Faith is in him. Are you dumb, and cannot seek any Thing from him, lame and cannot come to him ? Why, *he maketh the lame Man to leap as an Hart, and the Tongue of the Dumb to sing.* Have you an obstinate, stubborn and rebellious Heart ? He hath omnipotent Power to overcome all the Obstinacy in thy Heart. O, then, come, come to the worthy Lamb, and follow the worthy Lamb whithersoever he goeth ! O that the Spirit of God may be sent forth into thy Heart ! O that he may be sent forth as a Spirit of Faith, as a Spirit of Love ! O that he may be sent to take the Face of Covering from every one in all this Company, and manifest the Glory of the worthy Lamb unto us all !

The Lord blefs his Word.

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The Lord bless his Word.

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 ing from every one in all this Company, and ma-
 O that he may be sent to take the Face of Cover-
 tent forth as a Spirit of Faith, as a Spirit of Love!
 be sent forth into thy Heart! O that he may be
 loever he goeth! O that the Spirit of God may
 thy Lamb, and follow the worthy Lamb whither-
 in thy Heart. O then come, come to the wor-
 omnipotent Power to overcome all the Oppinacy
 obstinate, stubborn and rebellious Heart! He hath
 and the Yea of the Lamb to sing. Have you an
 My, it maketh the same Man to keep as an Heart,
 anything from him, same and cannot come to him?
 Faith is in him. Are you dumb, and cannot speak
 ver, and cannot trust his Word? The Spirit of
 the Lord that heareth thee. Are you an Unbelie-
 whatever they are; his Name is Jehovah Rapha:
 be found in him for all your Sins and Maladies.
 Sinner? We know, we know, we know, we know
 found in the Lamb. O that you may be a poor diseased
 Sinner, that you may be a poor diseased
 O to be
 and do not
 may be
 worth to be
 their words
 the Lamb, as
 I counsel thee, faith
 are to be found in him. Are you blind? Are
 found in him. Are you poor? Unsearchable Riches
 found in him. Are you naked? Clothing is to be
 found in him. Are thou thirsty? Drink is to be
 found in him. Are you an hungry? Food is to be
 found in him. You will find in him a supply of all your
 Wants? You here is something to suit in. Are you full of
 come to him! Whatever be thy Case, we assure
 for you all, whatever you are or have been.



